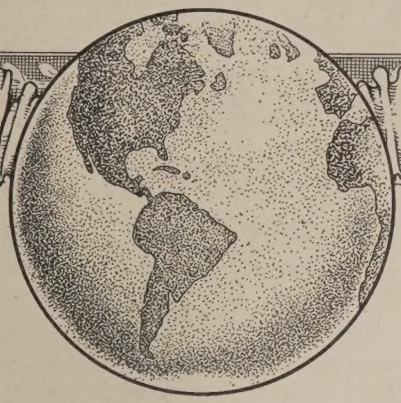
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

June 4, 1921



The Opinion of a Business Expert

WE are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army or the navy. We shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education.

Roger W. Babson.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

There is no man quite so narrow as the average successful business man. He is narrow because he is unacquainted with affairs which do not touch his business, and he is ignorant because his whole thought is on markets. He feels that his leisure must be given to exercise and amusement, while the needs of the great seething tide of humanity scarcely touch him. (*Zion's Herald.*)

υ λ

The Chambers of Commerce of the United States have recently proclaimed the slogan: "More business in government and less government in business." (*The New Republic.*)

υ λ

It is undeniably a shrewd turn which the Administration is taking. The country could not be got to go to the help of the world in the name of unselfish idealism. Very well; then induce it to go from the motive of selfish interests and national pride and patriotic flag-waving. Show the people how our spirit of self-sufficient isolation is most deeply satisfied by going over to Europe to cut all Gordian knots left by the war, and they will be both pleased and proud. It would not be the first time that a policy denounced as "ideal" has been found best to accord with material realities. (*New York Times.*)

υ λ

Unless force, as Mr. Lloyd George declares, soon counts for less and less in the execution of the Treaty of Versailles, Germany's signature to her most solemn engagements is bound soon to become worthless. The will and the ability of any nation to redeem its promises, particularly when those promises condemn it to a prolonged and exhausting purgatory of self-denial and unremunerative labor, depend upon its self-possession. In the case of Germany ever since the armistice was signed, there has existed an effective conspiracy in all the Allied countries to destroy what self-respect the Germans had managed to retain at the end of the war and to prevent them from associating any dignity or security of position with their experiment in republicanism and democracy. (*The New Republic.*)

υ λ

During the war Robert Bridges, poet laureate of England, accepted the stories of German atrocities and wrote a poem denouncing them. Now, it is reported, he comes out with a recantation, telling the world that the stories were false and his poem a mistake! Oh, Hum! how many lies have we swallowed since 1914—or is somebody lying to us now about Mr. Bridges? (*The Baptist.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The breaker of the law is the greatest stickler for the law which he invokes in his defense.

* *

Beware of the man who howls for personal liberty, for his basic idea is to take it away from the rest of us.

* *

A good way to determine the genuineness of your Sunday religious belief is to try it out in the drudgery of Monday.

* *

Baseball has returned, and now thousands of tired and fragile men can go out in the open and exercise their lungs.

* *

The emancipated Chinese women are getting ready to send missionaries to this country to save our women from their feet!

* *

The man who had no faith in religion, but unbounded faith in oil shares, had faith at last in the resources of the poor-house.

* *

The patient paying least at the hospital, or the guest at the hotel who has a bargain room, is the most pernicious critic of the fare.

* *

We criticise the man for what he does in office, but when we have ousted him and taken his place, behold, things look different from that side of the shield.

* *

The optimistic man even with a pessimistic message may preach good tidings, for his vision reaches beyond things as they are to things as they ought to be.

* *

Congregations should realize that the character of the people who worship at the altar has more to do with the success of the church than all the preaching ever heard from the pulpit.

* *

The Fathers and Mothers

A great many ought to go, but only a few will go, to the National Young People's Convention. We mean the fathers and mothers, and therefore we want to urge these same fathers and mothers to send their own children. It will not cost more than probably will be bestowed on a summer vacation, but it will be of vastly greater interest and worth. We want our young people to be true to the Church and faithful to its interests, and here is the way to insure this desired end. The young man or young woman who goes to a National Convention is sure to come back an interested worker. Send the young people to Chicago next July and make them glad, and build up the home church.

It Must Not Be Again

When President Harding, at the memorial service to five thousand men slain in the world war, laid a wreath on the coffin of the first to die on German soil, he said, "It must not be again," and added through his tears the prayer, "God grant that it will not be." It was a scene historically pathetic, and, it is to be hoped, prophetic. It is time for every American to say with his Chief: "It must not be again." There must not be another war; there is a better way to settle all these questions. There must not be more war; we must say it over and over again, everybody say it, until the thought obsesses the nation. It is time for the protest of Christianized human nature to be voiced, "It must not be again."

Why This Waste?

In the primitive days when war was the custom, the habit, the practise, it was wisdom, even if it was not righteousness, to make all preparation for the certain conflict. but to-day, when the world has become slightly Christianized, and all people are making profession of the desire to discontinue war and abolish the awful burden of armaments, but each one waiting for the other, trusting none, why not press the appeal on the one sensitive nerve of modern life, the economic? Why should we continue to spend billions of dollars for armaments on the chance of their being used, when a fraction of the sum devoted to constructive righteousness and education would far better insure the peace we long for? Why buy tinder and matches for the world to play with when good food costs only half as much?

* *

DODGING THE DOGMATIST

REGARDLESS of what may be the technical definition of dogma, which is only known to acute theology, which is absolutely proper, the ordinary man thinks of it as the mother of jaws that should be muzzled.

The dogmatist is a man (or woman) whose mind is a closed shop, where thoughts and ideas all belong to the union and never work overtime at less than one hundred and fifty per cent persuasion; where no thought or idea is ever permitted to be "fired" under any circumstances, the territorial integrity of their job being absolutely guaranteed against any aggression by alien thoughts or ideas; and where no new member is ever voluntarily imported, or even a blood relative ever admitted to the union save as a last resort and then under recorded protest.

The dogmatist speaks with the finality of a foe, for it has been said (with the cheerful agreement of most kindly people) that "there is no final word between friends." Then, having thus spoken, the dogmatist can not understand his own unpopularity or his diminishing audience wherever his public appearances have been arranged on any linear schedule that exceeds that of an evangelistic episode.

The dogmatist needs little ammunition and no instrument as modern as a machine gun, for no cartridge ever really explodes when he fires, so that one blank will last for a life-time. He therefore travels light in fact as well as in human estimation, for he is equally emancipated from historical data and current discoveries. He speaks and it is spoken.

The dogmatist enjoys more courtesy than he earns or understands. He is one of a vanishing race, for all modern camps of church and state, of industry and commerce (and even of transportation), of science and sociology, are installing counsellors who believe in conferences of the best minds in which their own never counts but one.

Dogmatism, however, is reluctant to leave the realm of human practise, having reveled in centuries of honorable mention during the days of our human-racial ignorance and infancy. And the last reproachful waverings, the swan songs of its rapidly approaching impotence and senility, break out in the most unanticipated spasms emanating from the most unexpected places—as when a wizard of invention claims a patent on a conclusive, standardized mental meter, expounds, as with the voice of an oracle, the one and only intellectual test, and exclaims concerning all educational systems from the college to the kindergarten in such positive tones as he is too wise to use about electricity.

* *

WHAT THE CHURCH CAN DO

THE Presbyterian Church, desiring to promote universal peace, called to its General Assembly in session at Winona Lake, Ind., the Hon. John W. Weeks, Secretary of War, to give his views on the function of the Church in the solution of the nation's problems. His statement was that the President and other departments of the Government are gradually putting the house in order, but none of these agencies can restore the country to a normal condition. This will come only when the citizen himself decides to return to a state of normalcy, and in this connection the Church has a duty to perform the importance of which can not be over-emphasized. And then he became specific, saying that the first line of defense of the republic, from the enemy without and the enemy within, is not the navy nor the army, but the home. There are abroad in the land influences which are steadily undermining the home life of America. In trying to bring the nation to a state of normalcy, our first duty is the restoration of the sanctity, the integrity and the importance of the American home. The Church is in more intimate relationship with the home than any other agency of the body politic, and in these days of reconstruction the Church can, if it will, exert a steadying and sobering influence in a time when men are not inclined to think clearly. The key to the whole situation, in his opinion, is the re-establishment of the old-fashioned American home.

All of which is perfectly sound. There is no question but that the first line of defense of the country is the character and temper of the citizens, no question but that the home is the primary source of these qualities; but this demand for the re-establishment of the old-fashioned American home is the confession that it has ceased to exist, and it is up to the Church, as the nearest agency of the body politic, to re-establish it.

The nation is not unlike the individual who thinks he can get along very well without the Church until a real emergency arises, when he can not reach the church door quickly enough. The nation takes small interest in the Church other than to guarantee it a free field, until the emergency comes, and then it seeks to enlist this great force made up of the best of its citizenship. In the stress of war the government turned to the Church as a means of reaching its constituency to interest them in the sale of bonds, the providing of common supplies, even the enlistment of men, and the record of the service of the Church is a bright spot in the history of the war.

Now there has come a new and even greater emergency. The war has ended but we are very far from industrial peace, or social peace, or international peace; the restlessness and the insecurity of conditions are big with potential troubles quite as serious as war. Against these things the army and navy are practically helpless. Our defense is in the character of the citizens, and the character of the citizens is rooted in the home, and therefore the home must be re-established, and the Church is the only agency which can accomplish this.

This is good logic, but the task of restoring "the old-fashioned American home," as the Secretary puts it, is an impossible one. We live in a new age and under new conditions; the old-fashioned home is only faintly remembered. We have houses or apartments where we sleep and sometimes eat, but all of our amusements, our education, our life, are outside. Now the only thing to be done is to ingraft those humble virtues and those Christian principles which were the peculiar properties of the old-fashioned home into the lives of men and women, boys and girls, until they become protective and constructive citizens equal to the defense of their land. The Church is the only agency competent for this supreme service, and therefore we must purify and strengthen and stimulate our Churches to the most exalted mission ever intrusted to them—and yet it is the same mission with which the Master sent them forth: Preach the good tidings to every creature.

The Reflections of Tertullian Browne

II. On "Radicalism in the Churches"

Tertullian Browne, though a parson, is a plain person who tries to think for himself. He has no "vested interests," belongs to no party, has no private axe to grind. So he looks out upon the world with a measure of detachment; and, in one way and another, gets a good deal of fun out of it. But he has convictions of his own which he likes to air. A streak of egoism leads him to suppose that some of his convictions may be worth airing; yet he would be very sorry to have any one held responsible for them but himself. He does not wish to persuade or to convince any one to his view; but he does very seriously want to challenge people to think. He dislikes all labels with a quite absurd intensity; and he believes that the deepest need in church and state to-day is the courage to overhaul the ancient passwords. Faith without works, we are told, is dead; faith without criticism is mere credulity, worse than dead.

I OBSERVE that some good people are being much agitated by the growth of what they call "radicalism in the Churches." 'Twas ever thus! One wonders when this poor race will acquire the due measure of faith and common sense—not to speak of a sense of humor. We should by this time be grown-up enough not to be afraid of a phrase; and in any case we should often be saved from making fools of ourselves if we tried to learn a little history.

The politcal use of the term "radical" first became common in England shortly after the close of the Napoleonic Wars; and there is a little touch of comedy in the circumstance that it had at the same time a derivative commercial use, to denote the type of white hat worn by the stormy petrel of the period, "Orator" Hunt. The curious student will find that passage of history full of amusement and instruction. He will smile at the mild and harmless proposals which provoked so great consternation among the respectable; and he will perhaps mourn a little that Mr. Palmer had not been coached in the history of that time before he went to the Department of Justice.

But, so far as I know, there was no suspicion of radicalism in the Churches in those days. The radicals were, as a rule, wicked unbelievers—followers of Godwin, Robert Owen and Francis Place—and the Church was the bulwark of the established order. But a generation later, the abomination of desolation had found its way into the holy place. The authors of this enormity were notably Frederick Denison Maurice, Charles Kingsley, Tom Hughes—names that have long ceased to excite the faintest flutter of misgiving in timid Tory breasts. But in their day they were "dangerous radicals," who were undermining both Church and State, and upon whose impious heads was poured the choicest derision and abuse of the ecclesiastical press. Maurice, the head and front of the offending, was ejected from his professorship at Kings College; Kingsley was inhibited from preaching in London by Bishop Blomfield. Slowly, indeed, is writ the Bible of the race!

But the trouble goes a good deal farther back than this. For there is radicalism other than economic. There is (for instance) the ethical radicalism of Amos and John Baptist, and the purely religious radicalism of St. Paul. Indeed, was not Christianity itself a piece of dangerous radicalism in its beginnings? Was it not said of its propagandists that they were wild agitators who were "turning the world upside down?" "These men . . . do exceedingly trouble our city"—the passage is worth recalling—"and teach customs which are not lawful for us to receive, neither to observe, *being Romans.*" I have no doubt that if they had been familiar with our funny modern idiom of statistics, they would have said, "*one hundred per cent Romans.*" Perhaps it is also worth adding that the patriotic complainants in the case are said to have brought their charges against Paul and Silas, when they saw "*that the hope of their gains was gone.*" And a little later at Ephesus, a certain Demetrius is reported to have greatly stirred his fellow silversmiths (who manufactured images of Diana for the devout). "Sirs, ye know that by this craft we have our wealth," he said, "and this Paul hath persuaded and turned away much people; saying they be no gods which are made with hands. . . . This our craft is in danger to be set at nought." Evidently things were much worse then than they are now; for Christianity itself was considered to be subversive of sound economic doctrine.

For three hundred years, Christianity was regarded by the Empire as a menace to "Romanism;" and the menace continued until the successful "*coup d'eglise*" of the astute Constantine, who converted the Church into an "asset" of the Empire. But it has been its misfortune ever since to have been the nursery of "dangerous radicals." John Wyclif and John Ball, John Hus and Martin Luther—each in his day and in his way was threatening the institutions of Law and Order. Think also of the trials of the Vatican with its radicals during the last century alone, first with Lamennais and the French Liberals, then with Dollinger and the Old Catholics in Germany, and last with Loisy, Tyrrell and the Modernists. Other Churches have had their heretics also, and their treatment of them is the least edifying passage of their history.

But radicalism at a distance is not the same thing as radicalism near home; the heresy against another man's orthodoxy is a bird of a different color from the heresy against one's own. We can stand applauding persons like St. Paul, John Wyclif and Lamennais because their particular radicalism does not interfere with us. But one wonders when human nature will acquire sense enough to ask itself the question whether the radical of one's own household may not have something to say for himself to which it may be worth our while to lend a patient and discriminating ear.

By and large it may be affirmed beyond any effectual challenge that every considerable advance that mankind has ever made began in the form of what its orthodox contemporaries called a "dangerous radicalism," or by some equivalent label. To the historical student, this is an observation trite and commonplace enough, but nowhere does it yet appear

to have reached the average patriot. It is a very real question whether a Church that can not produce heretics is not dead, for it means that it is a Church in which nobody thinks for himself.

Probably the most villainous of all heresies is the heresy against our pockets; and the anguish of the conservative mind to-day is born of a sense that the prevailing economic discussion threatens the rights of property. If this were all, we could sincerely encourage them not to worry; for the institution of private property rests upon foundations too secure to be shaken by any economic heresy. In the driving storm of the French Revolution it was supposed that the coefficient and check of the "natural right" of liberty was the "natural right" of property; and it is perfectly clear that a definite relation of some kind exists between them, though it is very much open to question whether the relation is that supposed by the political theorists of 1789. It seems to be indispensable to the freedom of the individual that he should own, that is, should exercise direct personal control over, a certain number of things. Personal liberty implies a certain amount of private property and consequently the institution of private property has a necessary place in a free society. Few people will quarrel with this proposition even (I imagine) among Socialists; but it is not the institution of private property that is called in question to-day, but rather certain expansions of it and certain accretions to it the historical origins of which are comparatively modern. In 1888, Lord Acton wrote to Mr. Gladstone that "the skilled artisans of London are hostile to the Church but not to property;" and I believe that to be still substantially true. The questions that are to-day being raised have no reference to the institution of private property as such, but to the legitimate extent to which property may be held, to the conditions under which it is held and used, and to the processes by which it is acquired. No observant person will deny that these questions are justified; and it is only the thoughtlessness of conventionally-minded people that fails to discriminate between these questions and a blind assault on the institution of private property. Property has its rights; but it is not one of these rights that one man shall acquire and hold property to the injury or the impoverishment or by the servitude of another. The limits within which property may be held are sharply defined by the common right to "life, liberty and the pursuit of happiness," by every man's right to what George Meredith called "a man's full share in what is going on in life."

But what has the Church to do with this? The time has long gone by when the question could be dismissed by saying that the business of the Church is religion, and leaving it at that. The water-tight compartment view of life has vanished; and we are recovering a conception of life as a single whole. To religion, *nihil humanum est alienium* any more, for it understands that its concern is with life. The point that the conservative critics of the advanced social groups within the Church have to grasp is that these groups are the symptoms of a new orientation of the Church as a whole. There is a much larger matter afoot than "radicalism in the Church;" there is a slow but sure insurgence of a new spirit. I have a pretty extensive knowledge of many Churches on both sides of the Atlantic; and I am not speaking without my book when I say that if we take that body of the ministry which sets the pace for the rest, we shall find that by and large the men under forty-five years of age are a different race from the men over that age. There are plenty of exceptions, of course, but the generalization is true as a whole. Again, speaking generally, the difference is two-fold: first of all the younger men have generally abandoned the "eschatological" view of salvation, the preaching of what Mr. Bernard Shaw calls "salvationism," and state the idea of salvation in terms of the "Kingdom of God," in terms of a divine order of life realizable here in time; and second, there is a strong and steady tendency to de-theologize Jesus and to interpret him with a frank realism in the categories of his own thought rather than in those of Greek speculation. It is a shift (so to speak) from theology to biology. The movement has not made itself articulate in any systematic way, has not indeed gone beyond the beginning of a critique of modern institutions. But it may be said that this principle is two-fold; it turns upon every institution, every dogma, every mode of behavior, public or private, and asks concerning it, first: Does this make for the *increase* of life? And second: Does this make for the *unity* of life? But this is no more than a beginning. For out of this new sense of the primacy of life will presently emerge a vision of life under some image of a City of God, of men and women living together, doing great things together, the great things of the spirit.

In this new orientation, no institution will escape the test. Already the economic system is under fire. It is seen to make for an increase of things but not of life; it is seen to make for the division and disruption of life; and it therefore stands condemned. And this is the root of the "radicalism in the Churches" which is disturbing the timid. That in their recoil from the palpable failure of capitalism to minister to life as a whole, some men and women fall back on Socialism is not to be wondered at; but the people who fancy that they have located the radicalism of the Churches in these small groups of "doctrinaires," are living in a fool's paradise. These are simply the tentative and premonitory manifestations of a new life in the Churches and of an entirely new attitude to the problems of life.

And now we have the old story over again. Maurice (to go no farther back) was condemned for interfering with *laissez-faire;* and the later awakening of the social consciousness comes under the ban of the economic traditionalist because it challenges and criticises the processes of modern capitalism. But it will take a mightier broom than a bad name to keep back this tide.

This awakening of the Church is long overdue; but it is most certainly coming. Nor is it coming through the invasion of external influences. It is rather coming through the process (as Rudolf Eucken defined it to me in a letter in the far-off days before the war) of "going back to its own living roots and relating itself in ever-widening circles to the problems of the present." Perhaps the Church is really beginning to be Christian.

Tokyo Mission Notes

The Rev. Samuel Gilbert Ayres, D. D.

EASTER SUNDAY did not come at the right time for us this year. Most of the schools and colleges were closed, and as it is from there the larger portion of our congregation comes we could not expect to have a large number at our services. While the weather conditions were not ideal, fortunately it did not rain, so we were spared mud and dampness, always conspicuous when it storms in Tokyo. Magnolia buds and plum blossoms were the beautiful and fragrant decorations of the pulpit platform. The program for the day was printed in both Japanese and English. It was somewhat longer than usual as in addition to the order of service on other Sundays there was a special Easter anthem by the Blackmer Home girls, also communion and baptisms. Dr. Ayres preached the sermon on "The Great Hope and the Great Fact." After the sermon five were received into full membership and one on probation. Communion was then observed, Dr. Ayres being assisted by Mr. Terasawa, the assistant pastor of the church. At the close of the service the new members received the greetings of the congregation.

We have recently had the pleasure of listening to an earnest and eloquent address on "The Rich and Poor in China," by Mr. H. L. Yang of the Chinese Legation. Mr. Yang is a student of diplomacy for the Chinese government. He speaks Japanese fluently, having graduated at the Higher Commercial College of Tokyo. He is a regular attendant at our Tuesday evening lecture class, and an earnest Christian. He sees but little hope for China without Christianity. In his address he stated that the separation between the rich and poor is much more distinct in China than in Japan, and that without Christian love and helpfulness the chasm existing to-day will never be bridged. A real Christian brotherhood, he affirmed, is a necessity among his people, if China is to take her place with the great nations. The address created great interest, and Mr. Yang remained an hour after the regular service closed to reply to questions which his interested hearers desired to ask.

Our American Universalists will be glad to know that the Tokyo missionary's house has been started. We shall devote a good share of our time in watching it in process of building. We have, we believe, secured a good builder. The plans have been carefully worked out, and we should have, when the building is completed, not only a comfortable home for our resident missionary in Tokyo, but a new center for the extension of the influence of our Mission. In it we trust we may have many social and religious meetings for our Japanese people. Much is being said to-day, by students of missions, about the large part the missionary's home plays in the propagation of Christian principles. We shall endeavor to have this new house used for that worthy purpose.

It is part of our plan to have the house completely and permanently furnished by our Church. The average missionary can not do this, nor should it be expected of him. In it will be a guest room which we hope will be occupied frequently by Universalists visiting Japan. There is also a good sized living room which will be used for social and religious gatherings. The house is owned by our Church and will be utilized in every possible way to enlarge and develop our work. Some of our friends have already signified their desire to contribute towards a furnishing fund for the missionary's house in Tokyo. We shall be greatly pleased to hear from others. Send your gift to Mr. Etz at the Publishing House, who will be glad to send it on to us. By the terms of the contract the house will be finished July 31. After that time our latch-string will be out. Give it a gentle pull, walk right in, and make yourself at home.

Speeding

The Rev. A. Eugene Bartlett, D. D.

SPEED is said to be a characteristic American virtue, but of what consists our speed? We have records of speed in invention, in sports, in army mobilization, but have we a record of speed in spiritual development?

Paul often borrowed the figures of the race, but he spoke not to commend the Athenian athletics or the Roman recreations. He was thinking of those who ran the race of life. He was thinking of the growth men make who strive after Christ and with him. The growth of the soul has not kept pace with our material development. Men have added clothes without adding virtues; increased money without adding to the moralities. A man takes a Twentieth Century Limited, but lets his soul *creep* forward. Our enthusiasms are kept for the little, paltry, things of life.

You can not explain Paul or any other apostle except by remembering that they found in Christ a goal toward which they might travel and it held them, compelled them to put all other things in rightful place. The more Paul looked the more the beauty and majesty of the Son was borne in upon him. The more he served the more did he realize the privilege of serving. He learned to work without weariness and to serve without despairing.

How long it took to develop the cave-man into the man of the city! How long shall it take for men to rise to the stature of Christ? How long shall it take us to rise above our weakness and lay hold of his strength? How long shall it take us to break the fetters of careless habits; how long shall it take us to become like him whom we serve? To-day I make my plea for the speeding of the soul on its destined way. Will you say with me, and say it with mind and heart, "I will run with patience the race that is before me, looking unto Jesus?"

English Letter

From Our Special Correspondent

AT the moment this particular London suburb—like a good many other English districts—is rent and torn by a controversy concerning Sunday games. It has been decided in the local Council, by a majority of one, to throw certain public places open on Sundays for such games, at any rate for an experimental period of six months, and the Sabbatarians are now talking as if the empire were in imminent danger. These same people had not much to say as long as only the better class played tennis and golf, but now that the workers, who can not afford golf and have no gardens big enough for tennis, are being granted facilities, loud is the outcry. It would be funny if it were not so sad, and I can not think that by making our Sundays dull we are going to compel people to attend our churches. No one wants noisy games in quiet suburbs, but every fair-minded person wants all the inhabitants of these suburbs to have as far as possible equal opportunities both of recreation and of worship. Personally, I am glad of any controversy that compels the Church to face facts, to take stock of the situation and estimate its own influence. One of your humorists, speaking of a certain dull town, said there was "nothing stirring in it but stagnation," and but for the wholesome wind of controversy that would too often be the lot of the Church. A little while ago, the Rev. J. H. Shakespere, who has just given notice to the Baptist Union of his desire to be relieved of its secretaryship, in a burst of candor told us, "It is no use thinking that the man, and still less the girl, in the pew believes what is being said from the pulpit. We are all preaching to a person who is not there." The most damaging criticism I can make of that statement is that its author in his advocacy of ecclesiastical union has done all that one man can to compel us to take the speed of the slowest in things theological and to continue with vigor to address absentee congregations. Mr. Shakespere stands badly in need of an outside view of himself.

Mr. "Pussyfoot" Johnson is back with us again, and talking to a press man has ventured on the prophecy, "England will be dry in my lifetime," adding, "I have made up my mind I am not going to die until England is dry"—which goes to prove in the light of recent happenings here either that Mr. Johnson is an invincible optimist or that he is going to live to a hale old age. He has promised, though, in carrying on his campaign not to "follow any good citizen down the street and bite him in the leg." It is good to find Mr. Johnson so vigorous and hopeful, and we trust that he has brought some "pep" with him for injection into our temperance bodies on this side.

Our miners' strike goes on, and all our industries are handicapped and hampered. When two roughs fight in the street the police arrest both and they are compelled to settle their dispute in some other and less violent way. This is not done for the sake of the noses of the combatants but for the safety and comfort of the public. Presently, I suppose, our Government will give up the fatuous position of "keeping the ring" and do something to bring about a settlement other than one resulting from starvation and thus leaving behind it bitterness and a desire for revenge. Personally, I am praying the deeply spiritual, and in the circumstances the apt, prayer of Lyman Beecher: "O God, help us not to despise our rulers, and Lord, help them not to act so that we can not help it." I do not know how it may be with you, but here it seems to me that the Church is failing in what might be called the social application of the Christian gospel. We have still with us a number of men who talk as if Jesus left a check that can only be cashed across the border, and that we ought to bear the social ills of the time with fortitude, and certainly without agitation, knowing that presently we shall escape from them through the gates of death. Some of us feel that, in view of the prayer of Jesus, "Our Father . . . Thy will be done on earth," this post mortem salvation is not good enough. When our preaching deals more with actualities perhaps people will take more notice of it; they will feel that it has something to do with them.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Kid Finger

MY little Grandson pinched his finger in the door, so that the Nail was Bruised, and came off. And there came a time when it was Hanging at one end but loose at the other. And his mother called me upon the Telephone, and said, I desire to slip the Finger of a Glove upon it that it may be protected, but he feareth that it will hurt him, and he saith, Nay, but let Grandpa do it.

And I said, Bring him hither.

And I took him upon my knee, and said, First we will clip a part of the old Nail away.

And he said, Nay, for it will hurt.

And I said, Let us watch and see how far the pieces of Nail do fly.

And we watched, and it did not hurt.

But it was not easy to slip the Finger of the Kid Glove upon the Finger of the hand, for the Nail still hung and was tender. And his mother slipped it on by littles, while I sang unto him. And this is the song that I sang:

Oh, a little Kid Finger on the Finger of the Kid,
Will protect the little Finger and will keep the Finger hid;
It will heal the little Finger just the best was ever did;
Oh, the little Kid Finger on the Finger of the Kid!

Now if it be objected that this is not Great Poetry, I answer that it falleth into the category of Occasional Verse, like Coronation Odes, and it is, as I judge, quite as good Poetry as Alfred, Lord Tennyson, wrote for the Jubilee of Queen Victoria, and somewhat better suited to the occasion that produced it. For the little lad sang with me about the Little Kid Finger on the Finger of the Kid, and before he knew it, the Kid Finger was on tight.

And if any one would know what Tune this poetry

was sung to, it was the Classick melody of the Turkey in the Straw.

For that is Great Poetry which serveth poetickally in a great Need; and that is Great Musick which in the sphere of Music functioneth greatly.

And if thou desirest to know my sentiments on the controversy of Art for Art's sake, thou mayest be able to infer it from these Few Remarks. For Musick and Art and all else is Good in proportion as it is Good for Something. And I have very little use for goodness which is good for nothing.

* * *

MAKING HISTORY IN HARTFORD

The Rev. John Coleman Adams, D. D.

Sunday, May 15, 1921—Whitsunday, according to the church calendar—was a day to be written in red letters by Christian people in these parts. For it was marked by an exhibition of fellowship and unity on the part of the churches of Hartford that without exaggeration may be called "epoch-making." I doubt if the like of it ever happened before, in the history of Protestantism. That is a strong statement, but I think it can be justified.

Hartford has for many years had a Federation of Churches, active, strong and given to doing things. It has functioned in various ways, promoting common action among the Protestant denominations, securing common religious effort, bringing representatives of the churches into contact and council, securing effective action in defense of public morals, and winning decisive victories over the allied forces of vice and crime. And now it has added to its fine achievements a local exhibition of that fellowship for which some of the most prominent ecclesiastical bodies in Christendom have labored ineffectually for many a long year.

A few months ago the Council of the Federation of Churches in Hartford had a meeting at which it was proposed that on the next anniversary of the Day of Pentecost there should be a general interchange of pulpits in the city, and that on that day all the ministers of the city should, either by agreement among themselves, or under the direction of the Council, preach in some other church than their own. More than a score of the clergy of the city agreed to the proposition, heartily and enthusiastically. The arrangements were made, and the assignments made largely by the Council, the ministers themselves suggesting or requesting assignments that would be agreeable to them, but abiding by the wishes of the Council. It was understood that the exchanges would be interdenominational, so that every congregation would listen to a minister from some representative of a sister sect, not its own. The arrangement was carefully planned and well-advertised, and attracted the attention of all church people, of every name. On Saturday the church pages of the city papers bore elaborate advertisements of the various assignments for the morrow, and a famous display it was.

Baptists and Methodists, Congregationalists and Baptists, Presbyterians and Congregationalists—all were announced to appear in churches of other than their own. The Universalist minister was assigned to the leading Baptist church and the Congregational secretary of the Federation itself filled the Universalist pulpit. In addition to these arrangements for the morning services, four community services were arranged for the evening, two of them being in Episcopal churches. Dr. William Douglas Mackenzie, the honored head of the Theological Seminary, preached from the pulpit of Trinity Church, and Dr. Charles F. Carter of Emmanuel Congregational Church in the pro-cathedral (Christ) Church with Bishop Brewster joining in the service.

It was a remarkable and I believe an unprecedented occurrence. Such a demonstration of the possibility of the fellowship that may exist and be practised among the different and differing churches was never before given in this part of the world, if it ever was anywhere. What the Lambeth Conference yearned for and what the Federated Churches of the United States are still talking about, has been accomplished in Hartford. This has been done, too, not as a single desperate attempt to show a spirit which has no other works to its credit, but as one more of many realizations of the oneness of spirit which should properly mark the Church of Christ in earth. I honestly believe that the status of feeling and action in the Hartford churches comes nearer to the solution of the great problem which is so sorely vexing the whole Christian world than exists in any community I know of.

As one more instance of the fraternal and catholic spirit existing here, let me add that the Universalists of Hartford are received on equal terms of fellowship with all other denominations in the Y. M. C. A., and only last week Charles G. Lincoln, that splendid layman who is the president of the Connecticut Convention of Universalists, was elected a director of the Association in this city and immediately made a member of its executive committee. Moreover, I have lived among these people for twenty years, and I have never known of a dissension among the churches or ministers of the city, nor have I ever known one minister to speak of or feel toward another in any way but that of kindly Christian brotherliness.

I am not claiming that we have achieved the millennium in this corner of Christendom; but I submit that we have realized some very cheering foregleams of it.

* * *

DEATH OF THE REV. W. W. CURRY

The Rev. John Van Schaick, Jr., D. D.

A Universalist minister, nearly a hundred years old, has just died in Washington. To be exact, he was ninety-seven years and three months old. He would have been interesting even if he had been a stupid man or a forgetful man, because of the age he had reached. But in W. W. Curry we had a man of powerful mind, and with a keen interest in public affairs which he kept up until the end. When Mr. Curry was born, the men of the Revolution were alive and active. Monroe was President, Adams, Jefferson and Madison were alive. In his boyhood and young manhood, John Quincy Adams, Andrew Jackson, Van Buren, Harrison and Tyler were successively at the head of things. And young Curry was not merely existing but reading and studying and taking everything in.

That is why we felt that so much history was wrapped up in him, why we hated to let him go, why we realize now that one of the last links and strongest links with that far off past has been broken.

Mr. Curry as a minister belonged to the age of debate. He was a marvel of close reasoning and clear, exact statement. He was a wide reader and studied political and economic as well as theological questions. So it came about that his services were demanded by the Republicans to expound for the masses of the plain people knotty questions like finance, the tariff, etc., and, whether they agreed or not, everybody had to admit that he was perfectly clear. He probably was one of the few stump speakers who changed votes. Of course he was clear in his speech because he was clear in his thought. Mr. Curry was rather a small man, reticent unless he had something he wanted to say. Committees who went to meet him frequently were thrown into a panic for fear of what he would do at the meeting, but he surprised them when he stood before a crowd. He had a clear, resonant voice, he was always himself, and he made a powerful address.

Mr. Curry went into public life and was elected Secretary of State of Indiana. In 1881 he came to Washington and took a position in the Pension Office, finally becoming a member of the Board of Review in that office. He never left the ministry. He supplied in Washington, Baltimore and Philadelphia as needed, and always was sought for when he went back to Indiana.

From seventy-seven, his age when I came to Washington, up to ninety, he kept growing in pulpit power—at least so far as the Washington congregation could see. He himself once was good enough to say that it was because he felt more free in our

pulpit, more appreciated and needed, than when he first came to Washington.

Certain it is that whoever heard him on "The Ninety and Nine" never forgot it. He preached on his ninetieth and ninety-third birthdays like a man of sixty. He depended on the power of ideas and not on emotion and yet he himself came to glow as he developed a sublime thought, and made his hearers glow.

I never found him reticent. He was exceedingly kind and helpful to me as a young minister. He always was appreciative, always encouraging and always frank with me. But I talked about the things he knew about and considered important. He had no small talk. He once said to me: "That was the real reason I left the pastorate and took up public work. A church needs a versatile pastor who can talk to everybody about what interests them. I can't." Still it is as true to-day as in New Testament times, we need "Paul, Apollos and Cephas"—pastors and preachers—conservatives and radicals—logicians and the silver-tongued.

He was the oldest Mason in point of service in the United States, having become a Mason in 1847. He was a veteran of the Civil War, serving in the 51st Indiana Regiment. He served Universalist churches at Dublin, New Albany, Logansport, Terre Haute, and Indianapolis—all in Indiana. He preached his first sermon at the age of nineteen in Louisville, Ky., where he was born, the Rev. W. W. Dean having led him to adopt the Universalist faith.

He married Hannah Singer of Cincinnati, in 1851, and left five daughters, Cora C., Kate S., Minnie W., and Emma Curry of Washington and H. Ida Curry of the State Charities Aid Association, New York. He was buried at Arlington, May 20, and the body of his wife, who died twenty-five years ago, was moved at the same time and reinterred by his side.

I should say that his most striking intellectual trait was his willingness and ability to keep up with the times. He was always abreast of truth. It was no strain for him to accept modern service. He expected something new. He welcomed it. He fitted it into its place without jar or break with the past. He was not an old man who didn't care. He did care intensely. In other words, he had a strong, vigorous, open, logical, reasoning Universalist mind, encyclopedic in its knowledge, but never hampered by its acquirements. He has been a delight and a help to us and we thank the Good Lord we have had him.

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CHRISTMAS OFFERING NUMBER FOUR

Universalist Sunday Schools Still Loyal to the Children of Armenia

"From callousness of heart and weariness in well-doing, Good Lord, deliver us." This petition may wisely be included in every Litany; for we are so constituted that we need ever to be on guard against indifference to tragedy oft reported.

It is a matter of particular gratification that the Sunday schools of the Universalist Church are persistent in their philanthropy in behalf of the suffering children of the Near East. In 1918, they surprised themselves and everybody else by giving $3,500 for Armenian relief. The next Christmas the question was, "Will they repeat?" They responded with $5,500. And then last year came the wonderful climax of $10,500 and a few odd dollars for good measure.

When we sent out the appeal for Christmas of 1920, it was generally said that if we received half as much as the year before we would be doing very well indeed; not that any loss of sympathy or sacrifice was expected, but that the European appeal and the Chinese appeal were diverting a part of the money that might have been given for Armenia. The following report will show that we have far passed the estimate, having nearly $8,000 at the beginning of May. The money continues to come; but we feel that it is time to give public credit to the generous contributors.

No one will confuse the amounts listed here with those given by individuals, churches and auxiliary bodies other than the Sunday schools. The latter have been reported from time to time; but the list of Sunday school offerings is each year printed as a unit.

Contributions for Near East Relief from Universalist Sunday Schools

From Oct. 1, 1920, to May 1, 1921

Arlington, Mass	$27.00
Auburn, N. Y.	35.51
Albion, N. Y. (adoption)	52.76
Amesbury, Mass.	16.42
Assinippi, Mass.	8.00
Ashuelot, N. H.	9.75
Attleboro, Mass.	227.18
Augusta, Maine	20.00
Anonymous	8.00
Avon, Ill.	36.50
Abington, Mass.	15.00
Akron, Ohio	55.80
Auburn, Maine	27.65
Brooklyn, N. Y. (Church of Our Father)	5.00
Brooklyn, Penn.	10.00
Bethel, Maine	9.15
Brattleboro, Vt.	60.00
Bemis Point, N. Y.	50.00
Boone, Iowa	7.50
Brunswick, Maine	28.06
Brooklyn, N. Y. (All Souls)	279.60
Bangor, Maine	100.00
Bridgeport, Conn.	97.11
Binghamton, N. Y.	35.00
Bristol, N. Y.	28.52
Buffalo, N. Y.	25.00
Brookline, Mass.	40.12
Brewton, Ala.	150.00
Blanchester, Ohio	11.60
Bellows Falls, Vt.	22.13
Canton, Mass.	7.50
Cincinnati, Ohio	7.78
Concord, N. H.	9.46
Cambridge, Mass. (Third)	56.50
Canton, Maine	24.00
Cooperstown, N. Y.	10.39
Chicago, Ill. (St. Paul's)	61.59
Canandaigua, N. Y.	60.00
Concord, Mich.	14.04
Cleveland, Ohio	40.05
Clarendon, N. Y.	5.50
Chattanooga, Tenn.	10.00
Conover, Ohio	5.00
Cambridge, Mass., First	84.03
Cuba, Ohio, Women's Bible Class	60.00
Chester Depot, Vt.	3.43
Dolgeville, N. Y.	90.00
Dexter, N. Y.	2.87
Danbury, Conn.	12.06
Detroit, Mich. (Our Father)	250.00
Derby Line, Vt.	55.00
Durham, N. C.	18.01
East Mansfield, Mass.	8.00
East Boston, Mass.	10.00
East Dixfield, Maine	7.00
East Liberty, Mich.	3.00
Edwards, N. Y.	12.42
Fitchburg, Mass.	50.00
Framingham, Mass.	44.80
Franklin, Mass.	25.00
Flint, Ohio	5.58
Freeport, Maine	21.10
Felchville, Vt.	11.30
Foxboro, Mass.	2.00
Grove Hall, Mass.	22.76
Galveston, Ind.	5.00
Guilford, Maine	40.00
Girard, Penn.	22.15

Gorham, N. H.	5.00
Gloucester, Mass.	15.00
Galesburg, Ill.	15.00
Hopkinsville, Ky.	6.60
Hingham, Mass.	2.00
Hoopeston, Ill.	100.00
Hudson, N. Y.	64.06
Hutchinson, Kansas	25.00
Hartford, Conn. (Redeemer)	71.43
Haverhill, Mass.	60.00
Hallowell, Maine	5.00
Jersey, Ohio	17.50
Junction City, Kansas	10.00
Joliet, Ill.	56.03
Kent, Ohio	64.05
Kinston, N. C.	14.19
Keen's Corner, Me.	9.00
Kingsley, Penn.	1.00
Kingfield, Maine, True Blue Class	2.00
Logansport, Ind.	2.00
Little Hocking, Ohio	9.00
Lockport, N. Y.	20.60
Lawrence, Mass.	16.54
Livermore Falls, Maine	27.10
Litchfield, Ill.	17.71
Leominster, Mass.	16.11
Lynn, Mass. (First)	270.39
Los Angeles, Cal	71.03
Lansing, Mich.	21.02
Little Falls, N. Y.	16.00
Lowell, Mass. (Grace)	140.00
LeRoy, Ohio (adoption)	60.00
Ludlow, Vt.	15.10
Macedon, N. Y.	31.05
Morris, N. Y.	1.00
Minneapolis, Minn. (Redeemer)	30.00
Mukwonago, Wis.	10.00
Middletown, N. Y.	5.00
Malden, Mass.	42.55
Marlboro, Mass.	10.45
Milford, Ohio	11.03
Minneapolis, Minn. (Tuttle)	30.00
Mitchellville, Iowa	9.50
Mottville, N. Y.	5.00
Mount Gilead, Ohio	5.50
Milford, Mass.	119.35
Methuen, Mass.	100.00
Marblehead, Mass.	5.00
Marseilles, Ill.	3.43
Middleport, N. Y. (Young Men's Class)	61.20
Meriden, Conn.	60.00
Mt. Pleasant, Iowa (adoption)	45.00
New Bedford, Mass.	49.50
Norwich, Conn.	67.45
New York City, Divine Paternity	23.33
North Weymouth, Mass.	16.85
Nunda, N. Y.	160.00
New Haven, Conn.	95.59
North Montpelier, Vt.	8.00
Norway, Maine	20.00
Norwood, Mass.	50.40
New Madison, Ohio	60.00
North Attleboro, Mass.	65.97
North Olmstead, Ohio	33.50
Nashua, N. H.	60.34
Newark, N. J. (Kindergarten)	10.00
Newark, N. J. (Clifford Stevens)	.46
Oneonta, N. Y.	60.00
Oak Park, Ill.	42.21
Olcott, N. Y.	4.20
Oakfield, Maine	105.00
Osage, Iowa	2.46
Olive Branch, Ohio	26.00
Orange, Mass.	45.70
Pawtucket, R. I.	11.50
Potsdam, N. Y.	7.50
Portland, Maine, First	166.51
Plain City, Ohio (adoption)	15.00
Portsmouth, N. H.	10.00
Portland, Maine (Messiah)	63.49
Peoria, Ill.	60.00
Philadelphia, Penn. (Messiah)	100.75
Portland, Maine (Woodfords, All Souls)	26.56
Providence, R. I., Mediator	38.12
Quincy, Mass.	20.00
Roxbury, Mass.	60.00
Rockland, Maine	13.26
Rumford, Maine	20.00
Reading, Penn.	30.00
Rochester, Minn.	100.00
Salisbury Center, N. Y.	24.59
Southold, N. Y.	10.00
Santa Paula, Cal.	15.77
South Paris, Maine	48.62
Saint Albans, Vt.	3.38
Saugus, Mass.	6.86
Southbridge, Mass.	9.67
South Buxton, Me.	5.26
Springfield, Vt.	25.00
Springboro, Ohio	23.91
Summit Station, Ohio	15.00
Somerville, Mass. (Winter Hill)	20.00
Scipio, N. Y.	16.50
Sycamore, Ill.	52.22
Springfield, Mass. (St. Paul's)	41.88
Schuyler Lake, N. Y.	10.00
Springfield, Mass. (Second)	12.95
Sangerville, Me.	7.00
Stoughton, Mass.	15.78
Stockton, Ill.	58.79
Smithton, Penn.	16.20
Southold, N. Y.	10.00
Salem, Mass.	103.00
Shirley, Mass.	20.00
Stamford, Conn.	59.42
Sharpsburg, Ill.	.94
Table Grove, Ill.	18.00
Turner Center, Me.	4.70
Troy, N. Y.	10.75
Tacoma, Wash.	10.00
Taunton, Mass.	2.00
Towanda, Penn.	6.27
Urbana, Ill.	19.23
Utica, N. Y.	69.45
West Paris, Maine	61.50
Worcester, Mass. First	75.00
Woodsville, N. H.	107.50
Weymouth, Mass. (First)	15.00
Webster City, Iowa	27.13
West Chesterfield, N. H.	5.00
Woonsocket, R. I.	135.29
Worcester, Mass. (All Souls)	19.30
Winchester, N. H.	30.00
Westbrook, Maine	48.00
Waterville, Maine	12.00
Wilmington, Vt.	25.00
Washington, D. C. (Church of Our Father)	14.17
Waltham, Mass. adoption	60.00
West Somerville, Mass.	16.57
Worcester, Mass., Junior Dept.	5.00
Wakefield, Mass.	10.57
Woodstock, Ohio	5.00
	$7,701.12

MASSACHUSETTS CONVENTIONS

The Rev. George E. Leighton, D. D.

We can not accurately describe the Melrose Convention in each and all of its three parts without using the two words which have been subjected to such indiscriminate use that they are almost without force. The three days of the Massachusetts Conventions were the *biggest* and *best* days in the modern history of the Church. The building was crowded with delegates for every session from Tuesday morning until Thursday night, and every session was crowded with plans and policies which declare that the day is at hand. By unanimous vote the three departments went on record for the big proposition of the session—the establishment of the Hosea Ballou Foundation and the instructions to the officers to go to the churches with the appeal to raise $100,000 at least—the income to be used for Home Missions. Instructions were also issued to commence the work at the earliest possible moment with the Charlestown Universalist Church as a center. Truly, it is a big day for our Church in Massachusetts, because the Church has dared a big undertaking.

Two outstanding contributions to this success must be credited to the local field. The pastor and people of the Melrose church were system-perfect in the plans and their execution. They anticipated every need and they supplied every want. Then the music recital in Memorial Hall on Thursday afternoon was a treat which few communities can provide. The privilege of listening to one of the finest organs in the country as played by Mr. Elmer Wilson will not be forgotten by the delegates, neither will the vocal selections of Mrs. Edith Weye Wilson, which were rendered with the finish of the artist which she is. To the Rev. F. W. Perkins, D. D., of Lynn, in whose church Mrs. Wilson serves, the Convention is indebted for this added pleasure.

Some of the details of the sessions are as follows:

Sunday School

The Convention of the Sunday School Association was held Tuesday, May 17. The principal address of the morning was given by the Rev. Isaac Smith of West Somerville, on "The Minister and the Church School." This was followed by seven short talks on "Some of the Ways Our Schools Work." Mrs. George E. Huntley, Cambridge, spoke on "Enthusiasm;" Mrs. Evelyn Barker, Jamaica Plain, on "The Sand Table;" Miss Eugenia Goss, Lynn, on "The Geography Room;" Rev. Harold W. Haynes, Beverly, on "Advertising;" Miss Cecilia Bullard, West Somerville, on "Special Day Programs;" Mrs. F. N. Chamberlain, Jamaica Plain, on "The Daily Vacation Bible School;" Miss Lavinia Watson, Attleboro, on "The Organized Class."

The afternoon session opened with the business meeting. The reports of the president, secretary-treasurer, and state supervisor showed an advance during the year with a gain in membership to January 1 of 522. A little over $1,000 was raised for the work of the coming year. The Rev. Harold H. Niles, president of the New Hampshire Sunday School Convention, brought the greetings of the workers in that state. The Rev. George E. Huntley, D. D., president of the General School Sunday Association, spoke of the work of that organization and of the increasing co-operation with the interdenominational associations, Miss Elizabeth Randall of Franklin spoke on "The Silent Influence of Pictures," and the Rev. Francis W. Gibbs of Fitchburg presented the subject of "The Development of the Lesson." In the evening was held the Convention Mass Meeting, the principal speaker being Professor Warmingham of Boston University; subject, "The Making of Christian Americans."

Officers elected are: President, Carl A. Hempel, North Attleboro; vice-president, Rev. U. S. Milburn, Salem; secretary-treasurer, Edgar R. Walker, Cambridge; directors, Rev. Francis W. Gibbs, Fitchburg, Rev. Isaac Smith, West Somerville, Mrs. L. C. Crocker, Lynn, Miss Elizabeth Randall, Franklin, Samuel T. Cushing, Arlington, Mrs. E. R. Sampson, North Weymouth.

The Women's Universalist Missionary Society

For the first time in its history the W. U. M. S. received a fair proportion of time for its sessions. The hours of Wednesday were filled with deliberations of so great value that space at our disposal could not do justice to the work done and the plans instituted. The report of the Board of Directors is indicative and from this report we note the following:

Appropriations and gifts from the treasury amounting to $2,850 have been made to the several missionary and philanthropic enterprises of the Church. The sessions of the Convention served to make more real the call for mission service, particularly as the messages from the lips of those who were the actual representatives of the work in the South and in Japan were spoken.

Officers elected are: President, Miss Grace F. White, Allston; vice-president, Mrs. George A. Libby, Everett; recording secretary, Miss A. Louise Barker, Cambridge; corresponding secretary, Mrs. Hendrik Vossema, Medford; treasurer, Mrs. Elizabeth B. Willman, Wollaston; trustees for three years, Mrs. John C. E. Restall, Chelsea, Mrs. H. F. Nye, Methuen; trustees for two years, Rev. Isabella S. Macduff, Leominster, Mrs. George E. Leighton, West Somerville; trustee for one year, Mrs. Albert J. Hanscom, Methuen; auditors, Miss Ada C. Buckley, Malden, Miss Ruth E. Hersey, Boston.

The Church Convention

The sixty-second session of the Massachusetts Universalist Convention convened at seven o'clock Wednesday evening, May 18, with President Jeremiah Foster in the chair. The formal welcome to the Convention was extended by L. H. McLain, president of the Melrose Standing Committee.

Holy communion was observed with the Revs. Lester L. Lewis and Harold Marshall, D. D., at the table, and the Revs. William H. Gould, Isaac Smith, and Richard H. McLaughlin, and Messrs. Joseph Buttrick, L. H. McLain, and David G. Davidson as deacons. The occasional sermon was given by Rev. Clarence Guy Robbins of Lawrence. Text, Psalm 97 : 1, "The Lord reigneth; let the earth rejoice;" topic, "The Reign of the Lord."

On Thursday the hours were filled with business. The annual reports presented were indicative of the progress being made. The careful business methods which mark the conduct of the affairs in the treasurer's office were noted with appreciation by the Convention. The increase in trust funds, the larger quota returns, both in amounts collected and number of parishes contributing, and the increase in the Japan Mission contributions were outstanding financial facts. Nearly 750 church members have been added since Jan. 1, 1921. The State Chapter of the Universalist Comrades has been instituted and the membership is rapidly increasing. Encouraging reports were received from the denominational schools and philanthropic interests of the Convention. Forward-looking propositions were presented by the Executive Committee and forward-looking policies were authorized by vote of the delegates in connection with the report of the Committee on Official Reports. Prominent among these were those considering Regional Superintendency; authorizing a Field Worker as an assistant to the Superintendent; favoring the continuance of the Murray Membership Crusade beyond the Detroit Convention; commending Evangelism to the churches; calling attention to the need of increase in ministers' wage; establishing a State Convention Church; favoring disarmament; and authorizing the Hosea Ballou Foundation of $100,000.

The Rev. John Smith Lowe, D. D., General Superintendent, in a message filled with his characteristic spirit for doing things, stirred the delegates to undertake the larger work which awaits the Church.

The registered attendance upon the Convention was a 50 per cent increase over a year ago and the report of the Credentials Committee showed a 25 per cent increase in the voting strength as compared with last year.

Officers elected are: President, Rev. Leroy W. Coons, D. D.,

Haverhill; vice-president, Victor A. Friend, Melrose; secretary, Rev. George E. Leighton, D. D., Boston; treasurer, A. Ingham Bicknell, Esq., Cambridge; trustees for three years, Rev. Charles R. Tenney, Southbridge, Frank L. Barnes, Waltham; trustee for one year, Rev. Clarence Guy Robbins, Lawrence; Fellowship Committee for three years, Rev. Fenwick L. Leavitt, Worcester. Preacher of occasional sermon, Rev. Delmar E. Trout, Springfield. Place of meeting, 1922, Lawrence.

The concluding session was the usual banquet and Mass Meeting with more than 250 in attendance. The speakers were Mrs. Henry W. Peabody of Beverly, chairman of the commission on the publication of Mission Study text-books, representing the W. U. M. S., Mr. Harry Russell Childs of New York City, Vice-President of the General Convention, and Rev. Fred C. Leining of Providence, R. I., member of the Board of Foreign Missions. Mrs. Peabody's topic was "The Necessity of the Church from the Woman's Missionary Society's Viewpoint," and she said: "I am a Baptist, but I want to say to you Universalists that I think God brought you to the world in the fulness of time for a special message of love and helpfulness." In speaking of the "Layman's Part in the Church," Mr. Childs said: "Unfortunately there are individuals who believe that the Universalist Church has made its contribution to the world. I tell you, friends, it means a great deal to the world whether we accept our faith passively or whether we do our fair share of the work." Mr. Leining, in speaking of the Minister's Part, said: "The church must be well organized. It must have a program. It must have leaders. We had glorious ancestors, but we must be glorious children. We must stamp our program 1921, not 1492!"

* * *

CALIFORNIA UNIVERSALIST CONVENTIONS

The Rev. Frank Lincoln Masseck

The annual Conventions of the Universalists of California were held at Riverside, May 10-12. The delegates and visitors were entertained at a complimentary supper on Tuesday evening, served by the ladies. At 7.30 all assembled in the auditorium for the opening devotional service, in charge of the pastor, the Rev. W. C. Selleck, D. D. Prayer was offered by the Rev. C. F. Henry of Pasadena. Miss Elsie M. Younggren sang two solos. Dr. Selleck welcomed the delegates and President Henry acknowledged the courtesy. The offering for Ministerial Relief was taken, and the entire amount, $30, was later sent to the venerable Rev. H. L. Canfield, D. D., who celebrated his ninety-third birthday, May 20.

The occasional sermon was given by the Rev. Frank Lincoln Masseck of Santa Paula. His theme was, "The Value of a Sound Philosophy of Religion in the Present Age." The communion service was conducted by Dr. Selleck, with the assistance of Dr. Nash.

On Wednesday morning after a brief but helpful devotional service, President Henry called the Convention to order, and appointed the following sessional committees: Credentials, Mrs. Florence McCallum, Mrs. O. C. Kelley, Mrs. Helen Boden; Business and Official Reports, R. S. Allen, Mrs. Cynthia Worsley, Theo. Gegoux, Mrs. Luella Masseck, Rev. R. D. Van Tassel; Resolutions, Mrs. Anna Dickerman Martin, Mrs. O. S. Smith, Ward Rolkerr, Dr. Nancy White. Nominations, I. J. F. King, Miss Celia Rand, O. S. Smith.

The treasurer, I. J. F. King, Los Angeles, made his annual report, showing a total income during the year of $903,98, and expenditures of $728.91, leaving a balance on hand of $175.07. There are also two small funds in the treasury, amounting to $410.36. Of the expenditures, $600 was for the church in Oakland.

Dr. Nash gave a summary of his accomplishments as Superintendent of the churches for fourteen years. He was sent to California by the General Convention, his first and main task to be the development of our mission in Los Angeles. He was guaranteed a salary of $2,500, of which the state was to raise $1,000. In the third year the Los Angeles people assumed $600 of this amount, each year thereafter increasing its share, and the Y. P. C. U. later taking the share of the General Convention. In January, 1920, the Los Angeles church stood entirely upon its own feet, with a splendid church. Now, in addition, it has a large and beautiful parsonage. This is an accomplishment in which the entire denomination may justly take pride. It is one of the very few instances, where a mission movement has resulted in an established church with the ability and power to go ahead independently.

Then followed the report of the Oakland church, which is under the inspiring leadership of Rev. B. C. Ruggles, and which is the point upon which the California Convention is now placing the emphasis. During the last year the Oakland people themselves have raised $2,722.99. They have paid their pastor $1,300. In addition the General and the State Convention have each paid $600 to the pastor. Feb. 26, 1921, the First Universalist Church of Oakland was incorporated, and has purchased a lot valued at $19,000, in a down town location, near the car lines, and convenient for the residents of a large territory on the east side of the bay. The Oakland people have pledged $2,760, and paid in $1,481 for this site. The General Convention has an old Oakland Fund of $4,140 and a special fund of $500, both of which will ultimately be available for this lot. A friend has advanced enough money to make the initial payment of $6,000. On the lot is a house, now rented for $780 a year. On Easter Sunday a congregation of 700 made an offering of $800 for the purchase of the new site. Plans are being made for the erection of a modest house of worship to seat 400. In view of the splendid accomplishments of the Oakland people, the Convention immediately secured pledges from the delegates of $705, to be paid to Oakland, and memorialized the General Convention to foster the Oakland movement, making it the next great missionary enterprise on the Pacific Coast, and urging an appropriation of $15,000 for a church.

The Fellowship Committee made a report showing that during the year one clergyman had been received by letter, and two transferred to other Conventions, leaving a total of thirteen now in fellowship, of whom five are active pastors, one pastor emeritus, two engaged in work with other churches, one engaged in teaching, two in welfare work, and two in business. One application for license has been received and declined.

Joseph F. Daniels, of the Carnegie Library, and head of the Library School of Riverside, gave an address on "The Service of the Public Library in the Interests of Religion," which was thoroughly enjoyed by all present.

Wednesday afternoon, the Women's Missionary Association met, with Mrs. Lincoln Hall presiding. A welcome was given by the youngest member of the Riverside Circle, a little miss of five or six summers. The treasurer's report showed that California has paid to the National Association $156.10 for dues; $105.36 for a girl in the Blackmer Home; $41.60 for support of Sunday school missionary; $23.64 from mite-boxes; $25 for Oakland mission; $49 for North Carolina; $15 for Near East Relief; $3 for *Bulletin*, and $225 for Life Members—a total of $643.70, from five Circles. Each Circle made a report of its local work, all of which were full of interesting items.

Mrs. Luella M. Masseck of Santa Paula made a report of her work as chairman of the Murray Crusade. Every Circle made gains: Los Angeles from 32 to 50, Pasadena, 52 to 63; Riverside 25 to 37; Oakland, 25 to 37; Santa Paula, 30 to 50. Total increase, 73, plus one member-at-large. The greatest enthusiasm was aroused at the reports of Life Memberships, eleven in all. The income from the Life Memberships was set apart as a permanent fund, which was later increased to $218.75 by the offerings of friends.

Mrs. Theresa Homet Patterson reported for the Clara Barton Guild, announcing the purchase of the Clara Barton Home.

Miss Alice C. Chapin, now of California, but formerly of Unity House, Minneapolis, described the important work of this great Universalist philanthropy.

Mrs. Nelson L. Lobdell, direct from our Mission in Shizuoka,

gave an inspiring address concerning our work in that field, at the close of which the women made her a life member of the National Missionary Association.

The election of officers resulted as follows: President, Mrs. Luella M. Masseck, Santa Paula; vice-president, Mrs. Carrie Sawtelle Nash, Los Angeles; treasurer, Mrs. Rena M. Henry, Pasadena; secretary, Mrs. C. E. Riddle, Riverside; trustees, Mrs. Theresa Homet Patterson, Pasadena; Mrs. Anna Dickerman Martin, Los Angeles; Mrs. Emma Harrison, Oakland; Mrs. Gertrude Carrier, Santa Ana; Mrs. Ahnefedt, Riverside; and Mrs. Evelyn M. Boynton, Los Angeles. Upon adjournment this executive board met for lunch and formulated plans for aggressive work for the coming year.

Wednesday afternoon, the delegates from the Unions met for the Y. P. C. U. Convention, presided over by Lloyd E. Morrison, Pasadena. Reports showed good work done by each Union. Two addresses were given. The following officers were elected: President, Robert Phillips, Oakland; secretary and treasurer, Miss Doris Strawn, Pasadena.

Wednesday evening all attendants upon the Conventions and many Riverside friends gathered in Pilgrim Hall of the First Congregational Church for a banquet. Delightful music was furnished by musicians from Riverside, Los Angeles and Pasadena. The toastmaster was Captain Arnold W. Shutter of the March Field Aviation School, son of Dr. Shutter of Minneapolis. The principal address was made by Rev. Nelson L. Lobdell, our missionary from Japan, who spoke on "American and Japanese Relations as Seen by a Christian Missionary." The pastor of the local church also added to the delight of the occasion.

Thursday morning the Committee on Credentials reported seventy-three accredited delegates. The Committee on Resolutions expressed thanks to the Riverside people for hospitality, to the First Congregational Church for many courtesies; high appreciation of the work of Rev. Mr. and Mrs. B. C. Ruggles at Oakland; joy in the presence of Rev. and Mrs. Nelson L. Lobdell, and very deep regret in the absence of Dr. Canfield, to whom greetings were sent. The Committee on Business recommended that in the future the Executive Board make full reports of work, including evidences of property and funds; that the salary of the Superintendent shall be $120 a year; that Dr. Nash be continued as Superintendent; that arrangements be made for regular quarterly letters in the *Leader*, and for such other publicity as may be expedient; that the two present funds be merged; that the Oakland Mission make a complete statement to the Board of its financial, legal and ecclesiastical status, and that the General Convention concentrate upon Oakland.

The following officers were elected: President, Robert L. Allen, Pasadena; vice-president, W. L. Ramsey, Santa Paula; secretary, Clarence Beckley, Santa Paula; treasurer, I. J. F. King, Los Angeles; trustee for three years, Daniel W. Ricker, Riverside; State Superintendent, Rev. C. Ellwood Nash, D. D., Los Angeles. Fellowship Committee, Rev. W. C. Selleck, D. D., Riverside; Mrs. Theresa Homet Patterson, Pasadena; Rev. Frank L. Masseck, Santa Paula. Preacher of Occasional Sermon, Rev. W. C. Selleck, D. D. Place of next meeting, Los Angeles.

Rev. Carl F. Henry gave a stimulating address upon "The Church and Youth." Rev. R. D. Van Tassel of Oakland spoke briefly. In the afternoon, the delegates were taken on automobile rides about the city, winding up with a basket picnic at Fairmount Park.

On Thursday evening came one of the most delightful features of the Convention. In introducing the first speaker, Dr. Selleck told of his love as a student of the writings of the Rev. James Martineau, the great English divine, and how he gave the name of this teacher to his oldest son. When Dr. Selleck came to Riverside he found in the corner of the church a bust of Martineau, and in that corner W. Martineau Selleck has been conducting a class in the study of "Contemporary Healing Philosophies" for the past season, a class that has grown in numbers and interest. Concerning that class, its spirit and point of view, Mr. Selleck spoke, giving a beautiful and inspiring address. The final address was by the Rev. E. Burdette Backus, minister of the First Unitarian Church of Los Angeles, who spoke of the "Great Affirmations of Modern Religion."

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WHAT IS THE UNIVERSALIST CHURCH?

The Universalist Church stands for all that is Universal. Its very name denotes and implies Universal thought. What of a name—if there is no real live action behind and no real spiritual thought within the Church?

"The harvest is plenty, the reapers are few." So saith the Lord, and within my vineyard—let us term it our vineyard—we must, as true believers, show the world that the Universalist Church is in this Murray Crusade, is standing shoulder to shoulder and marching unto victory for the great spiritual and also the great community interests within this state and all other states of the Union.

In organization there is strength. One of the first essentials of real strength within our souls is faith, the faith that can perform the tasks that are allotted to us. Here within our own state is a real live issue. What about a Superintendent of Churches for this state? Our need to-day is greater than ever before for a man who is alert and who has the ability and the time to put into the work and to do real field service for the Church.

A campaign has been started and is actively going on to obtain such a man. We want every church-goer in this state to realize that he or she is *the one* who helps make up the State and General Conventions. Real, live, active work is carried on only when we as individual men and women put our efforts, both financial and physical, into the local and state work.

Visions bring forth results only when we carry out those visions with a real missionary spirit.

The statistics of the Maine Bible Society show that 146 towns lack any spiritual instruction or any church service. Here in these towns is the opportunity for a live Superintendent to put the Universalist faith into active operation. Let us, as true Universalists, back up the officers of our Conventions. Let us take this matter under our serious consideration to find our religious responsibility.

Here is a chance to show our loyalty and our true liberal faith. Let us not be like the man that was ready to board a trolley car when it was going down hill, but was not ready to put his shoulder to the car when it was off the track. Let us stand behind the needs of our Church and have the satisfaction of knowing that we are truly doers in its great work, that we have helped, morally and financially, in securing a Superintendent for our state. He who stands still dies. He who progresses lives and breathes life into the lives of others and enthuses a multitude, because, as he said, 'The things I do, ye also can do." The Universalist Church needs doers as well as talkers.—*Lewis L. Peck, in Universalist Banner (Maine).*

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

JUNE 2—MAKING THE WORLD CHRISTIAN

Isaiah 11 : 1-10; Acts 1 : 6-9

The League of Nations

Reassert at the beginning the exception to the wording of the lesson title, which has been noted in the preceding lessons, to wit, that making" must be divorced from the meaning of "compulsion" and be considered in its sense of constructive building, as if the title read: "Making a Christian World." One is at once tempted by the existing world conditions to advance an argument either for or against the League of Nations (as one views this international body). Perhaps it might add interest to your study locally to have the *pro* and *con* of the question presented briefly, that is have some one compile the arguments—the definite statements made—without any detailed exposition, on each side. While the verdict of the American people has been registered against the particular form of covenant, America has had no chance to register on the idea of international association

in some form perhaps more desirable. There has been great and sometimes bitter disagreement on this subject. Universalists should be able to "disagree without being disagreeable." It ought to be the glory of our faith that we could hold an open forum on any such subject, seek the truth, the whole truth, and nothing but the truth. Immediately will come to the front the questions: Can peace be obtained by compulsion? Can law (and a treaty is here included in the term) be maintained without the "consent of the governed?" If there is to be progress by means of law, shall it be by denial or affirmation? Here comes the instant contrast of the prohibitory decalogue of the Old Testament and the positive declarations of the Christ law of love. Divine law is not prohibition but incarnation. (The Word made flesh.) That does not necessarily deny, however, that humanity, in the first gleams of discovering any divine law within itself, may advance by appreciating the things that must not be done before it comes to the things that under the divine law must be done. There is truth here that should be discernible if segregated from partisanship.

The Prophecy of Potential Righteousne

From a captive nation comes the Christ. Not finite power in high places, but Nazareth (of which men ask if any good can possibly come forth), produces the Star of salvation. Put the fact of Christ in parallel with the prophecy of Isaiah (11 : 1). Note then that the accuracy of fulfilment induces respect to the items set forth in the succeeding verses as to what qualifications are essential to Christianity in its world-mission. The second verse of the chapter presents three combinations, each of which is very suggestive. (1) Wisdom and understanding. (2) Counsel and might. (3) Knowledge and fear of God. Each combination is presented as "the spirit." Wisdom and understanding are not necessarily synonymous terms, though we might easily use one in place of the other many times. There are some people counted very wise who seem to have little understanding of others, while some seem to have an almost uncanny understanding but have never been charged with wisdom. The spirit of the two combined has not only the vision but practical working methods. Jesus said that "wisdom is justified by children who are wise" (Matt. 11:19). The incident was a comparison of criticism made by religious leaders given to hair-splitting—the theologians of his day—who note matters of eating and drinking with much attention as to John and as to himself. Even yet some think to evangelize the world with a baptism of water (measured to the gill) instead of the baptism of spirit. If world-winners had mingled "counsel and might" we might have some common international agreements that would work now, but they have till now depended on might without counsel. History presents men who have had the fear of God but little real knowledge, and also men who had what the world called "knowledge" but practically no fear of God. Christ as the fulfilment of Isaiah's prophecy is remarkable as meeting these combinations of details. Shall we ever otherwise Christianize the world?

When the Spirit Moves

According to the text the higher spiritual sense is more important than the "sight of the eyes" and "the hearing of the ears." The disciples having received power proved it. The view of human eyesight from that upper room was not inviting to the preacher of Christ. If they could not see Calvary from it their ears had little trouble in reiterating the sound of driven nails and the clanking of the military metal. But they went forth just the same. Compare the things they did with the detailed combinations of Isaiah. See them engirdled as the prophet describes in the fifth verse. They smite the earth (or material living) with their spoken rod. "This is the condemnation that light (shineth in the darkness) is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3 : 19). Judgment for the poor and equity for the meek shall mark the moving spirit. Justice is the intellectually accepted standard of men. But we differ on what constitutes justice. It involves self-sacrifice many times. Self-sacrifice levies on those who have power and resources and not merely themselves to offer. But the poor are seldom trained to argument and can not afford to employ learned counsel. Movements are on foot in many cities (and in practise in some) for what shall be known as the Poor Man's Court, where the high cost of courts shall be reduced. Here the poor are judged in what is proving to be righteousness and frequently to the humiliation of the well-to-do. The meek seldom have a voice even for their own rights that can be heard above the clamor of the market-place, but they can use a pencil on a public policy ballot which is coming to some familiarity in our modern democracies. When used it oft-times discredits the opinions of even appointed (or elected) leaders, which they have claimed represented the desires of the multitudes. When the voice of the people shall be heard the ways of international methods of justice and of peace shall be charted by those who combine understanding with wisdom. Then the world will be Christian.

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NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Trustworthy as Containing a Revelation

When one looks over the various sects of Christendom and studies their contentions, one is surprised to note in how many cases the sectarian spirit has been bolstered up by some piece of literal interpretation of the Bible. The Roman Catholic urges, "Thou art Peter, and upon this rock I will build my church." . . . The faith healer can quote verses which, if taken in isolated literalness, make apostate from the true faith any person who uses drugs for the cure of illness. The evangelist can quote the verse, "Arise and wash away thy sins," in a way to commit the church to water salvation. There can be no such thing as Christian unity in the church until there is some degree of emancipation from the extreme literalism which prevails in the interpretation of the Bible. The occidental matter-of-factness has quite missed the point of many of the sayings of Jesus and Paul. But on the other hand, the church can not be united on any arbitrary allegorical interpretation. . . . Even the evangelical sects have sometimes indulged in this arbitrary use of allegory. The wilderness wanderings were a type of the "plan of salvation" and the tabernacle in the wilderness even to its last bit of fringe had a hidden meaning for the church. The interpretation of the Bible which unites is the historical interpretation. Bible students from all the denominations meet in our great seminaries and come to practically the same conclusions. And even where they differ the difference is not of the kind that creates new sects. What historical study has done for scholars and students it will do in the end for the whole church. (*Editorial in the Christian Century.*)

The Certainty of Just Retribution

It should be said very decidedly and plainly at the outset that any present or future attitude toward Germany which in any way seems to condone her actions or to release her from judgment is neither wise nor Christian. No real Christian end is ever gained by lightly brushing aside a heinous crime. It will not make even for the future welfare of Germany, to say nothing of the welfare of Europe, to drown in sentimental sympathy the memory of the most cold-blooded and devastating crime ever perpetrated in human history, or to say to Germany that she has no obligations to restore more even than she destroyed. . . . All these things will be remembered. They should be remembered. It is a sign of moral laxity to wish to forget them. It removes the pillars of justice on which the universe rests. It stops all progress. There can be no progress if nations believe they can do these things with immunity. . . . Where there is a different feeling one can be fairly certain that it comes from German affiliations—either racial or sentimental, as in the case of the Irish-American—or from a perverted sense of Christianity, a belief which some hold that its doctrine of forgiveness remits penalty, just reparations and deserts as well as the sin itself. (*Editorial in the Christian Work.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

I SAW GOD WASH THE WORLD

I saw God wash the world last night
With His sweet showers on high,
And then, when morning came, I saw
Him hang it out to dry.

He washed each tiny blade of grass
And every trembling tree;
He flung His showers against the hill,
And swept the billowing sea.

The white rose is a cleaner white,
The red rose is more red,
Since God washed every fragrant face
And put them all to bed.

There's not a bird, there's not a bee
That wings along the way,
But is a cleaner bird and bee
Than it was yesterday.

I saw God wash the world last night.
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree.

William L. Stidger.

THE LITTLE STAR-GAZER—VIII

"IT *is* Jupiter—that bright star next to Regulus—and Saturn is the one beyond that—all three of them in a line! Read me the rest of the letter again, Daddy."

"Well, cuddle doon, bairnie, and I will," said Daddy.

"*Dear Little Sue:*

"Long ago, it seems like, your star, *Sirius*, went below the western horizon, but the star Aunt Sue loves best, *Arcturus*, is high in the sky. I hope you'll love it, too, and this is the best way to find it: Run your eye along the curved handle of the Big Dipper, then about as far again from its end, and you strike *Arcturus*. It's pale yellow when it's high in the heavens, but a flaming orange when it's near the horizon. It's a sun, too, and thousands of times larger than our own sun, and much younger—oh, some hundreds of thousands of years or more! It is in the constellation Bootes (pronounced Bo-o-tes), which you can trace because it looks like a great big kite with tail and all.

"Then swing along about as far again as *Arcturus* is from the end of the handle of the Dipper and you see a lovely pure-white first-magnitude star, *Spica*, shining all alone with a few faint stars around her. It always looks to me, this constellation of Virgo, like a candelabrum—a branched candlestick—with the stars for lights.

"Now look back north of *Arcturus* and there's an exquisite little circlet of jewels—the Corona Borealis, or the Northern Crown. You can count the six stars, with one of second magnitude, *Gemma*, "the Pearl." The first time you find it you will give one of your little cries of delight—I can just hear you!—and you'll love to find it again and again.

"Between *Arcturus* and Virgo there's a whole tangle of cloudy little stars. The lower ones are Berenice's Hair, and higher the Canes Venatici, or the Hunting Dogs, with only one bright star (marked *a* on the map) called *Cor Caroli*, or Heart of Charles (King Charles I of England, whom you'll study about some day in history).

"The stories my grandfather used to tell me when *I* was *Little* Sue and the mythological stories I've read since I've grown up to *Auntie* Sue about these constel-

lations are so confusing that I can't begin to tell you all about them.

"Arcturus means Bear-Driver, and Bootes means Herdsman. Sometimes the figure has a shepherd's crook in one hand, sometimes a spear, sometimes a club, and in the other holds the leash for his two hunting dogs. One story tells how Callisto, his mother, was changed by Zeus into a bear and became the Big Bear, Ursa Major, in the sky. Arcas, her son, not knowing of this transformation, pursued her in the hunt and so to save her was changed to Arcturus, and now appears to keep chasing his mother round and round the Pole Star!

"Virgo is represented as an angel with star-tipped wings and a sheaf of wheat or an ear of corn in her hand. She is different goddesses in different ancient tales, but she is always beautiful and serene and shining

white. Virgo is sometimes represented as Arcturus' daughter.

"The story of Berenice's Hair is an old, old one—of the queen of a king of Egypt, Ptolemy Soter, who sacrificed her beautiful long hair to save the king's life in battle. She was so brave about it that her shining locks still stream over that part of the sky.

"There isn't much story to these stars, but they have been loved and admired for many long years and by many peoples before us. Arcturus is mentioned in the Bible by the Hebrew poets. The Greeks called autumn the "season of Arcturus." You will never tire of looking up at this group each night when the

stars are out. And remember how to find Arcturus and Spica by swinging a line out from the handle of the Dipper.

"And when you connect Deneb, in the Lion's tail, with Spica and Arcturus and Cor Caroli, you have a great diamond in the sky!

"Good-night, Little Sue. I'm sleepy, and so must you be by now.

"Lovingly,
"Aunt Sue."

"Fast asleep," finished Daddy, quietly turning out the light and slipping out. "But I'll wake her as I promised, when her mother comes home."

Daddy sat down to the unusual occupation of writing letters, this time to Aunt Sue, and the next night finished it with a flourish:

"Just then G. came home from the dress rehearsal of the Pageant her Athena Club is running here in June. I'd made up my mind not to wake the kiddie, but in she came when she heard her mother, looking mighty rosy and sweet in one of her little blue crepe Chinese suits G. made her.

"Whereupon occurred some home-made amateur dramatics. I thought she'd fallen asleep while I was reading your star-story to her, but here she has us terrestrial beings act out the whole celestial performance

"G. in her long shimmering high priestess robe stood over there as Virgo, with a blazing (paste) diamond in her girdle at her feet for Spica. I stood over here for Bootes, with the window-stick, and the little monkey put G.'s (also paste diamond) tiara on her own curls for Corona Borealis. We ought to have had Aunt Billie between with her long golden locks, but I doubt if she'd sacrifice 'em for this particular indoor sport. Minus the Greyhounds we were all there—and all stars in the performance.

"True to their feminine nature, Virgo and Corona were more interested in Spica and Gemma than Arcturus. Nevertheless, I sign myself

"The Leading Man,
"A. J."

* * *

THE ONE PRECAUTION

One of Boston's priceless treasures, the Old State House, that quaint little building packed full of precious and irreplaceable relics of the great days and great men of old, was partially destroyed by fire this month. Though the exterior of the building and its principal rooms, with its most valuable contents, were saved by the most prompt and careful work of the fire department, much was lost forever. Moreover, the ancient edifice, which had recently been put into good trim for the Plymouth tercentenary, must now be closed during this commemoration summer.

And all, it is said, because a careless smoker threw into a corner a still burning cigarette!

The papers, discussing the event, suggest many precautions that should be taken in the future, such as installation of sprinklers and a water curtain and the presence of a night watchman. They omit—of course they do—the most obvious of all precautions, forbidding smoking in these priceless historic buildings. No caretaker should be allowed to smoke and no visitor, nor should any one be permitted to carry a lighted cigar into the building.

All citizens have a share in these rich memorials of the past. If the authorities do not put a stop to this childish playing with fire, the common people should insist upon it.

Put the sprinklers on the smokers.—*Christian Endeavor World.*

* * *

A MARINE SPECTACLE

A captain of an Atlantic liner was bothered by a woman passenger who was always inquiring about the possibility of seeing a whale. A dozen times a day she besought him to have her called if one hove in sight.

"But, madam," the captain asked her rather impatiently, after long suffering in silence, "why are you so eager to see a whale?"

"Captain," she answered, "my desire in life is to see a whale blubber. It must be very impressive to watch such an enormous creature cry."—*Harper's Magazine.*

* * *

A SPLENDID BULL

The climate of India is vigorously, if not quite logically, defended in *Bulls and Blunders* by a certain Irish colonel.

"Bad climate be hanged!" roared the irate warrior. "There's no better climate in the world; but there are a lot of young fellows who come out to India, and they eat and drink, and they drink and eat, and they die; and then they write home and say that the climate has killed them. Of course, lots of people die in India. Tell me where they don't, and I'll go and end my days there."

Young People's Christian Union

DIRECTOR'S DATES

June 5, Ludlow, Vt.

June 7, Northern Association, Woodsville, N. H.

June 5, Central Association, Richmond, Vt.

June 9, Green Mountain Association, Barnard, Vt.

June 10, Windham and Bennington Association, Guilford, Vt.

June 10, evening, Y. P. C. U. Rally, Brattleboro.

June 12, morning, Hingham, Mass.

June 12, evening, Cambridge, Mass.

June 16, Chicago, Ill.

June 19, Cincinnati, O.

June 20-21, Ohio Institute and Convention, Kent.

June 23, Pennsylvania Y. P. C. U. Convention, Linesville.

* *

SOWING AND REAPING

Much amusement can be obtained by comparing the different reactions of various individuals when the lack of ministers is the topic for discussion. Says one, "Yes, it's too bad, but the other churches are worse off than we are." Says another, "If churches would only take the ministers who are available, there wouldn't be any shortage." Still another, "I don't know a church or a circuit of churches in all my territory that would pay a minister a living salary." And yet others: "The trouble is with the parents, they don't encourage their boys to enter the ministry." "The trouble is with the ministers; almost none of them ever suggest it to their young people." "The trouble is with the conditions in the world to-day; you can't expect young men to study for the ministry when they can get several times as much in other kinds of work." "The trouble is with the young people to-day; they're only anxious to have a good time."

One is reminded of the story of the two kind-hearted individuals who were discussing the tenement house situation in their city, and one remarked to the other, "The conditions are simply deplorable!" And the other said, "Well, what shall we do about them?" And the first answered, "Why, deplore them, of course."

It does not satisfy one's hunger to know that some one else has gone without food for a longer time, and the fact that other communions have felt the lack of ministers more keenly than have we may be true, but it doesn't mean anything so far as a solution of the problem is concerned.

Until we have a perfect system of vocational guidance, or theological schools whose deans are omniscient and can tell by looking at a boy whether he will make a successful minister or not, we will doubtless continue to have misfits in the ministry, just as we do in law and medicine and trade and industry and everywhere else. The survival of the fit always works hardship on those who have made a mistake in deciding upon their life-work. The marvelous thing about the ministry, however, is that it can use men and women of such diverse abilities and attainments.

There is a great difference between paying a hypothetical minister what some one says is a living salary, and paying a well-loved pastor a salary sufficient for his needs. Many a church, in order to keep its minister, or to secure the services of one when its pulpit was vacant, has offered, raised and paid a sum far beyond anything it had ever attempted before. Necessity is the mother of larger salaries for ministers in many parishes, and not a few vacant parishes would pay an adequate salary if they were brought face to face with the man or woman who could earn it.

Nor does it get us very far to discuss who or what is to blame for our present lack of ministers. There is just one thing to do about it; we must make the ministry sufficiently attractive so that young men and young women will inevitably turn to it as the best opportunity for the investment of life.

Making it attractive has little or nothing to do with the question of salaries. Paul did not ask about the salary when he was not disobedient unto the heavenly vision. Martin Luther did not worry about his living when he nailed the ninety-five theses to the church door in Wittenberg, nor when he was forced to assume the leadership of the Protestant movement. John Murray not only did not ask a salary, he even refused to accept one when it was offered, knowing that his needs would be provided for. Hosea Ballou had no idea that he could get a living by preaching; the only question was as to how he could support himself while he preached.

The call to the ministry is a challenge to service, to hard work, to problems, and difficulties, and invaluable rewards. The heavenly vision is revealed to us to-day; we must open our eyes and those of the young people in our homes and churches until we see it clearly. When a real young man or woman sees it, the obstacles in the way become as nothing; all that matters is obedience. But where there is no vision, the people, and the churches, perish.

So far as I know, the Potter Meeting-house is the only Universalist church that has been built before any minister had come into the community and preached. It is the exception that proves the rule. If we want more churches, we must send out our ministers, and if we want churches to pay adequate salaries, we must send ministers to those places first. We will never go anywhere but backward if we wait for the churches to bribe ministers to come.

Churches are like any other crop that is needed to sustain the life of the world: the right seed must be sown. And the seed in this case is the consecrated work and word of men and women who have seen the vision and obeyed it, and have gone out with the message to win a hearing.

The Maine State Y. P. C. U. is showing the way. Last fall they adopted as one of their aims in the Murray Anniversary Crusade the securing of five recruits for the ministry or missionary work of the Church. Recently a poster was issued carrying the pictures of three volunteers, and spaces for two more. Others are considering the matter, and it is confidently expected that the five, or more, will volunteer before the year is over.

The Church must issue its challenge, and point to the vision.

All of which is introductory to the statement that on the way back from my western trip, I stopped in Utica, N. Y., to attend a meeting of the Commission on the Ministry.

Stanley Manning,
Director of Young People's Work.

Boston, May 25.

For the Quiet Hour

Everything reminds us that what we see is short-lived, a passing show, a bit of stage scenery, a bird on the wing, perishable and perishing; and yet, hidden in the midst of that and unseen, there is always something that abides, which outlasts time and decay, which speaks to us of immortality, which bears the mark of a changeless and eternal God.

J. G. Greenough.

The great mastering thought is that he only can help himself who helps mankind.

Fred N. Dow.

Men tell me that God is to be worshiped in houses made with hands, but the trees point me to the open sky. Men say that God is a God of vengeance, but if that is true the roses and lilies bear false witness. Men tell me that God loves the righteous and hates sinners, but the sunshine refutes their statement. Men tell me that salvation can be attained in a day, but an oak that has been saving its soul for several centuries speaks more convincingly than they. Men tell me that God made His world, then rested, but my garden declares that He is still working. Men say that earth is a vale of tears, but a warbler under my window tells me they lie!

Thomas Curtis Clark.

Individuality is the salt of common life. You may have to live in a crowd, but you do not have to live like it, nor subsist on its food. You may have your own orchard, you may drink at a hidden spring. Be yourself, if you would serve others.

Henry Van Dyke.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

A VISIT TO CLARA BARTON'S BIRTHPLACE

On Christmas day, 1821, just four months previous to the organization of Universalism in Rhode Island, there was born in the town of North Oxford a girl baby, whose parents received her with thanksgiving but undoubtedly had no vision of the fame and love which a grateful world would bestow in years to come on their daughter, Clara Barton.

The Barton family was a staunch Universalist family with a knowledge of the love of God and the brotherhood of man. Captain Stephen Barton, father of Miss Barton, was influential and helpful, doing much work in the Universalist church in Oxford, the oldest in the world. What more fitting than a restoration of the historic home and birthplace of one of the greatest women in world history and the greatest woman in the Universalist Church by the women of the Church which gave to Clara Barton the uplift of soul and broad character so apparent in her life? The W. N. M. A. has accepted the opportunity to honor her memory and purchased the old farm, consisting of ninety-eight acres, including the birthplace, as a memorial, a shrine where humanitarian and institute work will be carried on commensurate with the vision of Clara Barton!

Feeling a more intelligent enthusiasm would be inspired if one could stand on the ground, see the house and get the vision of possibilities, five ladies accompanied me to this shrine, which must be and I am sure is very appealing to *all* Universalists. The low rambling house stands at the fork of the road. It has thirteen rooms, and when restored to its original dignity, windows of the period, etc., will be very attractive and historically interesting. Fruit-growing enthusiasts will be glad of the apple orchard consisting of one hundred trees apparently in bearing condition and seventy new trees put out last year, a number of peach trees. The farm yields a good crop of hay which is always in demand at profitable prices. At the foot of the meadow is a brook where one feels sure the brilliant cardinal flower adds its charm of color to late summer. I am confident it can be grown, if it is not already there. Just beyond the meadow is a pond, where lilies grow. Mrs. Wilkins writes me that trailing arbutus and laurel abound and there is a fine berry pasture of about twenty acres. The altitude we understand is higher than that of Rutland, Mass.

The Clara Barton Guilds, numbering about 700 members, are asked to center their interest and activities on this home and thus perpetuate in the hearts of Universalists a deep love for the wonderful woman, Clara Barton, a Universalist, of whom it has been said, "Our greatest national heroine and the equal of any soldier or statesman during the Civil War." Shall we not put forth every effort to increase these numbers three fold or more—every church invite its young women to come into this Clara Barton Guild and have a part? The Mission Circles have the privilege, for such it is, of supporting, backing the Guilds with encouragement and funds until the dream of our National President and her Board is realized.

In an undertaking of this kind, many necessary practical repairs must be made before the more interesting attractive furnishing of the period can be taken up. The roof is being shingled with asbestos shingles and the chimney made safe. Another important need is a windmill or some other means of water supply, and much paint and paper needed. Do you see the cost? A large sum is necessary, but it is a large enterprise and we are a large body in loyalty and support, if not in numbers. Rhode Island has a generous enthusiastic friend of the cause who has given $100. Who next? We hope a large number of our generous people will come forward with the helping hand, sending a contribution to Mrs. Wilkins.

The thought at present is to have a superintendent and his wife live in the house. Should he be a minister the Massachusetts Convention will open the church at Oxford for services. The birthplace is three miles from Oxford and one mile from North Oxford. There is a little weather-beaten sign, reading "Clara Barton's Birthplace," at the turn of the road and the house is recognized at once from the pictures.

Melodia C. Russell,
President W. U. M. S., Rhode Island.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* NOTES MNEMONIC. 14. June 4. *
* Remember that we have secured *
* first-class teachers for our various *
* institutes and that they deserve *
* large classes. Chattanooga in July. *
* Ferry Beach and Murray Grove in *
* August. Chicago in September *
* and Detroit in October. *
* * * * * * * * * * * * * * * * * * * *

A WIDE-AWAKE AND WISE-AWAKE CONVENTION

The Connecticut State Convention is composed of aggressive people, who have chosen officers of vision and determination. The General Sunday School Association ought to think well of the Connecticut friends, for every year they make a generous contribution toward its support. Even more commendable, perhaps, is the Convention plan of paying the expenses of promising Sunday school workers to some of the summer schools and institutes.

Two years ago each parish in the state was informed that it might send one representative to a gathering of its own selection, the expenses, if not over thirty dollars, to be paid by the Convention. Needless to say, the offer was accepted. Needless to say the benefits of the plan were strongly apparent in the work done during the succeeding months. A year ago the offer was repeated, with the statement that *two* workers could be sent. The workers went and took some of their friends with them; so Connecticut was well represented at Northfield, Ferry Beach and Good Luck.

Now see the verdict. This year, after thorough consideration, the trustees of the Convention give each parish the privilege of sending *three* members. It is reported that this is one of the most popular and profitable enterprises in which the Convention has engaged. Good for Connecticut! And good for any other state that has the wisdom to follow its example!

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NEWS FROM MISS WOODIS

Mr. and Mrs. Geo. H. Woodis, of Worcester, Mass., have received a letter from their daughter Ruth, in which all of her Sunday school friends will be interested. Here are some of the items:

She is at Harpoot, in Central Turkey, and has had no American mail since receiving a letter dated Sept. 18.

She looks out on the Taurus Mountains, crowned with snow, and sees a train of camels coming in laden with provisions.

She has been to the theater with the governor of the state and his party and stayed six hours.

She has visited French prisoners, taking clothing and provisions.

It is evident that only very restricted messages are allowed to pass out of Turkey. A cablegram, received in New York, announces that all the Harpoot workers are alive and well.

ENGAGE YOUR ROOMS FOR THE INSTITUTES

They that be wise will make their Ferry Beach and Murray Grove reservations without delay. It is certain that attendance will be large at both places and—well, "First come, first served."

In regard to Ferry Beach write to Rev. Clinton Scott, 1620 Master Street, Philadelphia, Pa.

Concerning Murray Grove write to Rev. Charles E. Petty, 174 West End Ave., rghamton, N. Y.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

June 8-10. Iowa State Convention, Waterloo.

June 10-12. Kansas State Convention, Junction City.

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,786
Bridgeport, Ct.	2
Chattanooga, Tenn.	1
Riverside, Cal.	10
Auburn, N. Y.	6
Mottville, N. Y.	2
Crofton, Ky.	4
Total	2,811

CHRISTENINGS

Before reported, 142. North Hatley, P. Q., 1. Total, 143.

PERSONAL

L. L. Peck, Maine State President of the Comrades, has been appointed national transportation agent and publicity manager for the Detroit Convention.

California

Riverside.—Rev. W. C. Selleck, D. D., pastor. While the church is still small, it is slowly but surely increasing in numbers, financial resources and religious interest. The Sunday school is also growing, and throughout the parish there is evident a feeling of kindliness and hopefulness. At Easter time ten adults were received into church membership, all of whom were new to the parish within the last year and a half. At the annual meeting, all departments showed improvement. Dr. M. D. Shutter preached to a large congregation on April 17.

District of Columbia

Washington.—Rev. E. Dean Ellenwood of Rhode Island supplied May 22 by arrangement with the General Convention. He preached acceptably in the morning and read most effectively "The Servant in the House" in the evening. Both Mr. and Mrs. Ellenwood spent several days here, entering into parish activities, and their visit was enjoyed and did much good. Interest here keeps up amazingly. No candidates are being heard.

Maine

Dexter.—Rev. B. F. McIntire, pastor. On May 25 Lewis L. Peck, Maine State President of the Comrades, spoke before the George Abbott Memorial Chapter of Comrades on "Fellowship and the Needs of Our Church."

Bangor.—Rev. A. A. Smith, pastor. The annual reports from the various departments show a good year's work. The congregations, which are undoubtedly the largest in the city, are constantly growing and our constituency was increased by a high percentage at a recent parish meeting. The net earnings for the year of the Floral and Aid Society, one of the most prominent working bodies of the church, were over $1,555. Twenty-five dollars has been sent to further the work in the South. The Sunday school has outgrown the vestry, so that the senior department sessions are held upstairs in the auditorium.

Massachusetts

Attleboro.—Rev. Charles H. Pennoyer, pastor. Our church was well represented at the State Convention in Melrose, having the largest number present of any out of town society. Mrs. Pennoyer, our pastor's wife, supplied the pulpit for three Sundays at Halifax, N. S., during May. Sunday, May 22, was Women's Day, and Mrs. Katherine B. Haskell gave a fine address on "Our Missionary Opportunity in the American South." Sunday school attendance has been keeping up well, the officers giving much of their time and energy to the very essential work. If we are not at the top in average attendance this year, it will not be because of lack of effort of those interested, so you good folks in other churches, get busy.

Palmer.—Rev. A. N. Foster, pastor. The month of May has been one of increased activity in this church. After listening to a historical sermon on Clara Barton Sunday, May 8, some thirty-nine of the Unioners went by automobile to visit the Barton homestead at Oxford and to attend a meeting in the old church there. May 15 was observed as "Reunion Sunday," and a large attendance filled the church at the morning service. On Memorial Sunday, a union memorial service was held in our church under the direction of the eight Protestant ministers of Palmer. The Ladies' Social Union recently gave a supper, after which the children of the Sunday school danced the Maypole dance. The men of the parish had charge of a musicale given by the "Smalley Trio" of Boston in the Palmer Opera House.

New Hampshire

Alstead.—A large and enthusiastic group gathered in the Alstead church on the evening of May 13 for the installation of Rev. Alven M. Smith as pastor. Rev. Frances A. Kimball, the former pastor, gave the invocation, Rev. C. Watson of the Congregational Church read the Scripture, and Rev. Albertie S. Phillips offered prayer. The charge to the people was given by Rev. C. E. Stetson, and the charge to the pastor by Dr. Rodney F. Johonnot, who also preached the sermon. Greetings were extended to the new pastor by Rev. Owen Hardy. Mr. Smith begins his work in Alstead with a most encouraging outlook.

New York

Rochester.—Rev. W. W. Rose, D. D., pastor. The annual reports from the various organizations showed remarkable progress. The Sunday school is one of the largest in the denomination. It has eleven officers, eighteen teachers, three hundred and twenty-six pupils, a Cradle Roll of forty and a Home Department of twenty-three. The Grose Class for men has had thirty-four splendid speakers give addresses on current events Sunday evenings during the year. That the work in the Missionary Circle has been active is evidenced by the fact that sixty-five joined the National Society, paying their national dues.

Tennessee

Chattanooga.—Rev. G. A. Gay, pastor. We have just enjoyed the most successful series of meetings since the new building was erected. Rev. H. T. Crumpton, of Brewton, Ala., was the preacher, and created a favorable impression. Rev. Harold G. D. Scott was also in the city for a few days and delivered two strong sermons. Mr. Gay led the singing, and instead of using song books the hymns were thrown upon a screen by a powerful stereopticon. Special soloists assisted us each evening. More than one thousand persons heard the sermons, one young lady united with the church, and the interest in our message

was wide-spread. We expect to receive several into membership as a result of the services. Dr. Crumpton was obliged to leave town Thursday night on account of another appointment, and was presented with a generous purse as a token of appreciation. The following night Mr. Scott kindly consented to preach, and the employees of the A. Nash Co. came out in force to hear him (the A. Nash Co. has a branch factory in Chattanooga). On Sunday, May 15, the Congregational minister from East Lake preached a very impressive sermon, and invited the minister of the Shinn Memorial to exchange pulpits with him. In the evening Armon Cheek delivered an effective sermon upon the topic: "Are Universalists Infidels?" The Southern Baptist Convention met during the last few days of our services, bringing 6000 delegates into the city. Mr. Gay has been invited to deliver the Commencement address at the Junior High School, the first time that this honor has been conferred upon a Universalist minister in Chattanooga. Plans for the Summer Institute are maturing, and the best program yet arranged is promised. Rev. Stanley Manning will present the young people's work, and Prof. A. I. Spanton, of Akron, Ohio, will represent the Sunday School Association. Already the indications are that the largest attendance yet recorded will be on hand. It is hoped that a sufficient number of our ministers in the South will attend to warrant our holding a separate institute for them. The plans for this are well matured.

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DOOLITTLE UNIVERSALIST HOME FOR AGED PERSONS

Tuesday, June 7, is anniversary, visitation, and donation day at the Doolittle Universalist Home for Aged Persons, Foxborough, Mass.

Able addresses by ministers, laymen, and representative women of our Church, together with inspiring music, from 10.45 a. m. to 12.15 p. m., and from 1.30 to 3.30 p. m. These exercises will be in the Universalist Church, a few steps from the Home.

Indoor "picnic" and box luncheon in the church vestry or on the lawn at 12.30 p. m. Tables will be ready for your prospective "spreads," whether you come singly or in groups. The Foxborough ladies will serve free hot coffee to all; sandwiches and cake to those who do not bring their own food. Ice cream will be sold.

At the close of the afternoon exercises there will be a reception and tea at the Home, to which all visitors and town residents are invited.

This Anniversary has become one of the most popular events in our denominational life. Many people come every year and would not miss it for a great deal. And always there is a throng of first-time visitors who catch the strain of enthusiasm for this good work which exhibits Universalism "in action."

Come, New England Universalists, from any distance, over every road, in any kind of conveyance. Good roads for automobiles, and a good parking place for them all about the Home and church. It will be in the "leafy month of June," when the country will look its best. Foxborough is one of the prettiest towns in New England. But if you can not come singly or in auto parties over the flower-scented highway, come on the trains from Boston, Taunton, or Providence. Get off at Mansfield and take the 'bus to Foxborough. Convenient trains leave Boston at 7.49 a. m., 10 a. m., and 11.25 a. m. Standard R. R. time.

Remember, too, that this is to be Donation Day, and bring gifts to the Home. Byron sings the song of happiness in the lines:

"He who joy would win
Must share it.
Happiness was born a twin."

Bring books, household linen, preserves, canned goods and other groceries or provisions. They will all help reduce our expense account. Put some extra money in your purse, or, even better, take your check-book with you so that you may respond to the modest appeal for funds and feel that you and what God has given you of this world's goods are somewhat, at least, committed to this religion of the heart, this piety of good deeds.

But if you can not come, *send your offering* to me or to Dr. Leighton, so that it may be counted among the liberal results of that day's "collection."

Yours in Christian sympathy,
Charles Conklin, President.

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FROM TEXAS

As scheduled, Rev. Stanley Manning was with us April 17 to 25, preaching every night except one, when a big rain interfered. But this was more than compensated for with two Sunday morning services, one each at Elgin and Ponta.

Road and weather conditions somewhat interfered with attendance, nevertheless Brother Manning's visit with us was a success, appreciated and enjoyed by all. All who heard him, even away down here in Texas, now know and admire Stanley. Stanley knows more about Texas too, and somehow the Lone Star State is not so far away from our great denominational center as it used to be.

There is one thing about Stanley's visit to Texas I will always regret, and I am sure he regrets it, for I have already written him about it. That is a debate he might have witnessed if the latter end of his visit had been extended another week or ten days, which would have taken him with me to Timpson, into the new territory where our good friend, Rev. A. M. Shelton, lives and has been still-hunting and thus sowing the seed of Universalism for three or four years with telling effects. This now appears to be one of our most promising rural fields.

It is not an uncommon thing to meet with severe opposition by the endless-hellites and baptismal-regenerationists upon entering new fields in Texas. Our services were held in the Christian church. After preaching three sermons, which were generally well received, the pastor became alarmed, and with some encouragement by Mr. Shelton the pastor of the Timpson church made up his mind to go over and "mop up" on Universalism, and incidentally drive the preacher of such a "damnable heresy" out of the community. Failing in this, the preachers sought to petition us out. The result was almost a complete landslide in our favor. We are going back to Timpson about the first of September to hold tent meetings, after which we expect to have something good to report.

Stanley, come again and stay longer.
R. L. Brooks.

* *

SABBATH SCHOOL UNION

The Sabbath School Union of Greater Boston held its last meeting before vacation Wednesday evening, May 27, at the First Church of Cambridge. Under the able leadership of its president, Victor A. Friend, a series of constructively worth while meetings have been held throughout the year.

At the business meeting at 5.30 the officers who had served so efficiently and faithfully during the past year were re-elected, as follows: President, Victor A. Friend, Melrose; vice-president, Mrs. Geo. E. Huntley, Cambridge; secretary, Anne Elizabeth Kirtland, Malden; treasurer, Charles R. Duhig, West Somerville; trustees, Orville W. Smith, F. Ellwood Smith and John B. Horton.

After the supper served in the vestry, the people went to the auditorium for the remainder of the meeting. Mr. Friend spoke briefly on the work of the Union and plans for the coming year, saying that the organization seemed to him not as if it were made up of twenty-one separate churches but like one big family. He expressed the hope that the work started this year might be carried still further next year, now that the people had become acquainted and understood each other.

The speaker of the evening was the Rev. L. L. Lewis of Melrose, who gave a most inspiring address on "Religious Education." His message sent every one away with a renewed sense of his or her responsibility for the moral training of the child and of the mighty function of the Sunday school and religious education in our modern society.

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DEATH OF DR. SULLIVAN H. McCOLLESTER

The Rev. Sullivan H. McCollester, D. D., died Sunday, May 22, at the Keene, N. H., Hospital, aged ninety-five. Further particulars will be given next week.

Notices

VERMONT AND P. Q. FELLOWSHIP COMMITTEE

Rev. Frank O. Hokerk of Barre is appointed by the Executive Committee of the Universalist Convention of Vermont and P. Q. a member of the Fellowship Committee to fill unexpired term of the late Rev. C. E. Bingham.

Rev. Arthur G. Coxon of Rutland, Vt., is granted fellowship for one year, from the Baptist denomination.

Rev. Alvin M. Smith is transferred to New Hampshire, subject to the action of the Committee of that state.

The letter of license granted to Percy T. Smith by the Massachusetts Convention is approved for the period of his pastorate at Barnard, Vt.

George F. Fortier, Clerk.

* *

IOWA STATE CONVENTION

The seventy-ninth annual session of the Iowa Universalist Convention, with the Iowa Y. P. C. U., Women's Universalist Missionary Association and Sunday School Convention, will be held at the First Universalist Church of Waterloo, Iowa, June 8-10, opening at 9.30 a. m., June 8, for the election of officers and such other business as may come before it for transaction.

H. L. Stoughton, Secretary.

Invitation

The Waterloo parish extends a cordial invitation to all Universalists and members of other Liberal churches in the state to attend. Lodging and breakfast will be furnished, and arrangements made for other meals for reasonable rates. For accommodations, write the pastor, Rev. Otto S. Raspe, 127 Barclay St., Waterloo, Iowa.

* *

KANSAS STATE CONVENTION

The annual session of the Kansas Universalist Convention will be held at the Universalist Church at Junction City, June 10-12.

Rev. John Smith Lowe, D. D., and Dr. Joseph M. Tilden, President of Lombard College, are to speak.

Invitation

The First Universalist Church of Junction City invites Universalists of Kansas, and others who can, to attend the State Convention June 10-12.

Delegates and visitors will be entertained free of charge. The entertainment committee will meet those at the depot who notify on what train they will arrive.

Lorring Trott,
For Entertainment Committee.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

Field Day at Tufts College, Saturday, June 25

Program

2-3 p. m. Register at Packard Hall. Look around the "Hill." All the college buildings will be open, including the Barnum Museum, the home of the famous "Jumbo." "Whistle for the Universalist Comrades" and get acquainted.

3 p. m. Ball game at Tufts Oval. Melrose versus West Somerville. *A regular game.*

6 p. m. Banquet in Goddard Gymnasium.

7.15 p. m. Singing.

7.30 p. m. Addresses by John A. Cousens, President of Tufts College, Rev. Nelson L. Lobdell of the Japan Mission, and Bishop Edwin H. Hughes of the Methodist Episcopal Church.

Banquet tickets, $1.50, may be ordered from a representative in the local church or from Alvar W. Polk, secretary, 359 Boylston St., Boston, to whom checks should be made payable. All orders must be in hand not later than Wednesday, June 22.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will meet in Haverhill, Mass., Wednesday, June 8, at 10 o'clock. Rev. C. Guy Robbins of Lawrence will preach the morning sermon. The afternoon addresses will be given by Rev. A. Gertrude Earle of Methuen and Rev. Charles Legal of Georgetown.

Hattie B. Collins, Secretary.

PENNSYLVANIA STATE CONVENTION

Invitation

The Linesville parish will cordially welcome delegates and visitors to the Pennsylvania Universalist Convention to be held here June 21-23. Room and breakfast will be provided free, dinners and suppers to be furnished in the parish house by the Cheerful Workers at moderate prices. All who intend to come are requested to send their names to Mrs. Ida Stratton, Linesville, Pa., as early as possible.

Linesville is on the main line between Pittsburg and Erie of the Pennsylvania railroad, fourteen miles from Meadville, with trolley connection.

J. L. Dowson, Pastor.

* *

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

* *

NOTICE

The Cheshire Association of Universalists will meet with the parish at Winchester, N. H., June 8, 1921, at 10 a. m., for a service of one day and evening. A good program will be presented and invitation is extended to all.

M. L. Cutler, President.

* *

"UNIVERSALIST BOOK OF REFERENCE" WANTED

Will any one having a copy of E. E. Guild's Universalist Book of Reference which he would be willing to sell kindly notify the *Universalist Leader?*

* *

MISSOURI STATE CONVENTION

The annual session of the Missouri Universalist State Convention will be held June 16-18 at the First Church at Elmer.

Dr. John Smith Lowe, and Dr. Joseph M. Tilden, president of Lombard College, are to be speakers.

Invitation

The First Church of Elmer invites all Universalists of Missouri to the annual session of the State Convention. Delegates and visitors will be entertained by the church.

* *

CHENANGO ASSOCIATION

The Chenango Association of Universalists will meet at Upper Lisle, N. Y., June 18-19. All Universalists in that section of the state are cordially invited. Those desiring accommodations over night should communicate with George C. Porter of Upper Lisle.

Chas. C. Lamb, Clerk.

* *

SUNDAY SCHOOLS OF MAINE TAKE NOTICE

Fifty Song and Scripture books to be given away.

Any Sunday school needing new books please correspond with Lewis L. Peck, President State of Maine Chapter Universalist Comrades, Lewiston, Me.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Rev. Alven M. Smith has been received into the fellowship of this Convention from the Vermont Convention.

C. F. McIntire, Secretary.

MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Tickets should be purchased to Forked River.

* *

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

* *

Married

Bartlett-Pickett.—In Hinsdale, N. H., May 2, by Rev. C. F. McIntire, Raymond A. Bartlett of West Swansey and Helena A. Pickett of Winchester.

Lothrop-Russell.—In Hinsdale, N. H., May 7, by Rev. C. F. McIntire, Alvin P. Lothrop and Delia G. Russell, both of Turners' Falls, Mass.

* *

Obituary

James W. Hill

James W. Hill, for twenty-seven years the organist and choir director of the First Universalist Church of Haverhill, died suddenly in New York City on Monday, April 25.

For nearly two score years he had been a part of the life of the Haverhill church and a leader in the musical circles of the city. Loving music for its own sake, he gave himself most generously to the development of the musical understanding and appreciation of all with whom he came in contact.

His most recent service to our denomination was in acting as musical editor of our new Church Hymnal.

Katherine Laughead

Miss Katherine Laughead died at the home of her sister, Mrs. Mary L. Jones, Merom, Ind., April 4. Funeral services were conducted April 7 by the pastor of Central Universalist Church, Indianapolis, of which she was a member. She was fifty-four years old, a graduate of Buchtel College, and for twenty years a most devoted and successful teacher in the schools of Sullivan County, Ind. Her four sisters, Mrs. Mary L. Jones, Mrs. Lucy L. Davis, Mrs. J. W. Burroughs, and Mrs. A. E. Lothrop, are all living and members of the Indianapolis church.

E. C.

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

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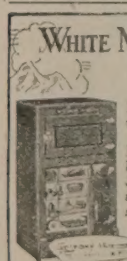

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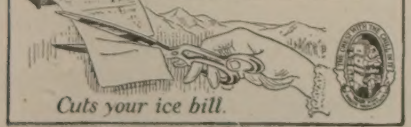

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Crackling

A good many men who have explained the details of Professor Einstein's theory of relativity have been called on by the Treasury Department to correct their income tax returns.—*New York Herald.*

* *

Down by the river in an old English village, there is a sign which reads like this: "The ferry crosses every hour. If you can't read, ask the blacksmith."—*Exchange.*

* *

"Gee, no!" explained the pretty cash girl, "I wouldn't marry you if you was the last man on earth. I don't want nothin' to do with you. Is that plain English?"

"Well, your language is plain enough," said the mortified man, "but it isn't English."—*Ladies' Home Journal.*

* *

Mr. Gordon Selfridge declares that a day is coming when the aristocracy will have to work. Our pessimism goes considerably further; we foresee a time when even the working-classes will have to work. —*Puck (London).*

* *

The Man: "Please come out in the garden with me."

The Girl: "Oh, no, I mustn't go out without a chaperone."

The Man: "But we don't need one."

The Girl: "Then I don't want to go."—*London Opinion.*

* *

"Dr. Mott," says the palpably anti-legal *Yale News*, "had intended to take up the study of law, but his Y. M. C. A. work, while a student at Cornell, influenced him to follow Christian pursuits."—*Quoted by F. P. A., in the New York Tribune.*

* *

He: "I suppose when all women vote the party managers will have to put handsome men on their tickets for candidates."

She: "What makes you think women will demand handsome men to vote for when you look at the kind the most of them marry?"—*Baltimore American.*

* *

A teacher in one of our public schools in Boston was asking the usual questions of the pupils at the beginning of the year. Antonia Gianelli was called. "You are an Italian?" "No." "Why, your father is an Italian." "Yes." "Is your mother American?" "No." And so she was told to bring her mother the next morning to have the matter settled. Next morning appeared Mrs. Gianelli, shawl over her head, Italian undoubtedly. Again the question, "Is Mr. Gianelli an Italian?" "Yes." "And are you an Italian?" Again the answer, "Yes." "Why, then Antonia must be an Italian." "No! No!" (with much emphasis). "*She Irish.*—she born in Boston!"—*Christian Register.*

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